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AN INQUIRY INTO
"THE HOLY SPIRIT IN HUMAN EXPERIENCE

A Dissertation
Presented to
the Faculty of the Southern California
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Religion

by
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"June 1967

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PREFACE

This inquiry is as much the outgrowth of a personal venture as it is the requirement of an academic pursuit. The persistent urge to embark upon this search and to continue it gives some indication of the existential circumstances leading to the writing of such a paper. The gnawing hunger of a person to fathom the dynamics of the prevalent conditions of an age reflects an attempt to diagnose the "spirit" that broods over a particular span of time. It has been the writer's growing conviction that out of a state of spiritual anemia permeating our age there is a general movement toward transcending this unhealthy condition by a struggle to achieve a more wholesome state of being.

In its essential aspects this dissertation is based upon the writer's explorations in courses of study undertaken in The Southern California School of Theology at Claremont, California, and courses taught at Texas Wesleyan College, Fort Worth, Texas.

Upon first undertaking the study of "Theories of Religious Experience" and "The Work of the Holy Spirit," the writer became aware of the paucity of material related to the work of the Holy Spirit in human experience and my need for an inquiry into this reality.

Pastoral counseling responsibilities assumed by this investigator over a period of some fifteen years, in various circumstances, have underscored the need for an understanding of the qualitative, basic aspects in spiritual growth by the individual in response to the continuing encounter with the Holy Spirit.

Five years of Biblical research in preparation for college teaching of such courses as "Understanding the Old Testament," "The Beginning of Christianity," and "Christian Worship," and intensive study in psychology and religion for leading in seminar courses in "Ministerial Orientation" and "Personality and Religion" have aided this study considerably.

Clinical experience in a United States Public Health Service Hospital, a California State Mental Institution, two California Pastoral Counseling Centers and a Texas general hospital have contributed (hopefully) to making this investigation relevant to the present human scene. Present College Chaplaincy responsibilities have especially influenced the material related to the "Call to the Ministry" and "Premarital Counseling."

The writer gratefully acknowledges the guidance given by Professors David D. Eitzen, Donald H. Rhoades, and Ernest W. Tune as this dissertation gradually took outline form in the summer of 1966. During this stage of

the writing generous assistance was given by Professor David D. Eitzen, who had also inspired the writer in previous semesters of study under him in this area of concern.

Special thanks go to Mrs. Bob Hagelbarger for considerate, long-distant, liaison duties with my committee members and to Mrs. Helen Bates for the typing of the final draft.

In twenty-five years of gracious encouragement and wifely endurance the "spirit" becomes concrete in Doris Tinker Williams, poetess, par-excellence.

Scripture quotations are from the Revised Standard Version of the Bible and are copyrighted 1946 and 1952 by the Division of Christian Education of the National Council of Churches.

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CHAPTER I

INTRODUCTION

The Holy Spirit is something to be experienced, and is not subjected, therefore, to the criteria of formal thinking: the doctrine remains as a numinous, if always somewhat nebulous, presupposition of any Christian experience or meaning whatsoever. To neglect it, however, always leads theology either into intellectualism or dogmatic positivism, and the faith becomes legalistic and brittle. 'Grace' is set over against man as sinner, and 'God' is set over against the 'world' in such a way as to surrender these terms to casual and naturalistic patterns of thinking, and in such a way as to deprive God of any immanent relation with his world.¹

In this inquiry the investigator will seek to demonstrate that there is a Holy Spirit working in our midst which transforms the human mind and the world relative to the human mind. The investigator will then seek to show how transformation by this power is always in the direction of man's self-actualization and an increase of value in the world.

The primary question that seeks an answer in this presentation is: Wherein does the Holy Spirit direct our decisive confrontation with the conflicts of today in vocation and calling and in inter-personal relationships, and bring hope and a sense of ultimate destiny throughout the developmental pilgrimage of the self?

¹Stanley Romaine Hopper, A Handbook of Christian Theology (Cleveland: World Publishing, 1964), p.357.

CLARIFICATION OF TERMINOLOGY

The Holy Spirit herein understood is material if by "matter" is meant a form of energy which determines the very structure of time and space, together with all else that exists or is possible. The Holy Spirit is spirit if by "spirit" is meant (1) the continuous creator of ideals, aspiration, and value; (2) the supreme manifestation of freedom; and (3) the source and sustainer of human freedom.

Man is free to the measure that he is committed to the spirit of God, is continuously transformed by him, and strives to provide conditions releasing his power. In any sense in which freedom is good, men lose their freedom to the measure that their lives are lived in opposition to the Holy Spirit. Freedom, in any sense in which it is a high value, we understand to be (1) awareness of the alternatives which might be chosen in any situation, (2) the use of a reliable criterion of choice to distinguish the best practicable alternative, (3) the will to choose and seek the best, and (4) the power to achieve what is chosen. Freedom is a matter of degree, since no one will know all the alternatives or have a criterion infallibly trustworthy on application or a will completely devoted to the best or power sufficient for every choice. Man always has more or less freedom, and whatever freedom he has is a gift to him by grace of the Holy Spirit, given on condition and

to the measure that he accepts its absolute sovereignty over his life. Freedom is not the opposite of being under domination and control. Rather, it is that which accompanies being under domination and control of the Holy Spirit and thereby free from other dominations. The understanding of the Spirit of God this investigator is interpreting maintains freedom as a kind of determinism. Also this metaphysic is a materialism including what is spiritual. It is a spiritual metaphysics which is none the less material through and through. The Holy Spirit is changeless, a unity, absolutely good and eternal in respect to creativity. But every concrete instance of the Spirit also displays change, multiplicity, and temporality. These affirmations are not contradictory when their true meaning is seen in relation to one another and to the nature of the Holy Spirit.

The place of "spirit" in this understanding of the Holy Spirit in human experience must be clarified. Every event accessible to human experience is a quality or a complex of qualities; also every event is an instance of energy. Whenever energy is experienced by the human organism, it is a quality or a complex of qualities. Therefore, relative to human experience, all energy is quality, and every event is quality. Quality, then, is the ultimate substance of the world out of which all else is made. Hard, soft, bright, red, odorous, painful, miserable,

joyous, sorrowful--all are qualities experienced as events. The demarcations and interrelations of events are also the demarcations and interrelations of qualities, because qualities and events are identical when experienced by man. Quality is substantial, concrete, inexhaustible in the fullness of its existential reality, which is the concrete human experience.

When qualities are complex, only a few may reach conscious awareness, but those at the subconscious level are still qualities in the sense that they add a massive undertone of qualitative experience and, at the crises and peaks of human existence, make possible the ultimate depth and richness which bring the life of man to its supreme fulfillment in pathos and glory. These peaks may be the promise and foretaste of a level of life as yet unattainable but possibly attainable through the power of God in man's self-actualization.

It is realized that any intellectual formulation about a concrete reality is never more than a meager, sketchy abstraction pertaining to it. The Holy Spirit in human experience is infinitely complex and rich in quality. The intellectual formulation about it is not. As Emil Brunner states:

The revealing activity of the Holy Spirit in the heart and mind of man is a mystery, just as the incarnation of the Word in the historical person of Jesus Christ is a mystery. We cannot fathom it; we exper-

ience it in faith. But the fact that we cannot fathom it does not mean that we can understand nothing at all about it...The intellect which has been illuminated is able not only to assert wisdom, but to perceive it.²

For example, the most accurate scientific description of a falling body is never a description of all those deviations and variations of the falling body due to currents and pressures of air, the proximity of other bodies, and the whole gravitational structure of the universe in its bearing upon that particular falling body. Similarly, the mind is not fitted to apprehend the Spirit of God which we experience in feeling, but it is fitted to apprehend structures of possibility, which may approximate to various degrees the demarcations and interrelations of actual events. Arnold Come acknowledges this:

To define any relationship is difficult, but the attempt to capture in concept and word the shifting, developing relationships in the realm of free, creative, personal beings must always remain imperfect and incomplete. Yet the divine logic of history is compelling the Christian community at long last to gather all its powers of faith for a pointed and conscious probing of these depths so to bring to doctrinal maturity and strength the knowledge of God as Holy Spirit and of man as created for communion with God in the Spirit.³

In whatsoever sense any concept of the Holy Spirit can be identified with the reality of the Spirit of God,

²Emil Brunner, Revelation and Reason (Philadelphia: Westminster Press, 1956), p. 172.

³Arnold B. Come, Human Spirit and Holy Spirit (Philadelphia: Westminster Press, 1959), pp. 25, 26.

this concept can be. The Holy Spirit, according to this interpretation, is immediately accessible to human living and human feeling in all the fullness of his concrete reality. This attempt to demonstrate the activity of the Holy Spirit in our midst is a structure of possibility which the human mind can formulate and use to guide us to a meaningful relationship with our God and one another. In this understanding of the Holy Spirit in human experience, the destiny of life is the conservation and increase of value in a world where qualities will be more appreciable.

Creativity and the Holy Spirit are inseparable, but the two words carry an important distinction in meaning. Creativity is the character, the structure, or form which an experience must have to be creative. Creativity is therefore an abstraction. The concrete reality is the experience! Every experience is inexhaustible to human inquiry. We can never learn all that enters into an experience, but we can know some aspects of its character. In the case of the Holy Spirit, this knowable aspect is its creativity. Or, as Reuel Howe says, "The Spirit releases the power of the creative in us in order that by His power we may release the creative powers of others."⁴

Creativity retains its identity and its unity

⁴Reuel L. Howe, The Creative Years (New York: Seabury Press, 1965), p. 55.

through all change in itself and through all change in other things. Creativity characterizes one kind of experience. Every experience is continuously changing, and so also is the kind of experience characterized by creativity. But this kind of experience has a certain identity and unity throughout all its manifestations, namely, the character of being creative of all the changing orders of the world so far as they are accessible to human life at all.

THE METHODOLOGY

As this attempt is made to understand something of the creativity of the Holy Spirit in human experience, we remind ourselves of the relative character of the standpoint we occupy in history and faith. This is not an attempt to describe a common human certainty gained in a common human experience; yet on the other hand we are not seeking to set forth a private and mystic assurance which is not subject to the criticism of our community, that is of all those who occupy something of the same standpoint and look in the same direction toward the same reality to which we look as individuals. Assurance that we are not mistaken in our ultimate convictions is not to be gained without social corroboration, but it is not to be gained either from consultation with those who, occupying a different point of view, look in a different direction and

toward other realities than we do in our concepts, history and faith. Assurance grows out of immediate perception plus social corroboration and out of neither one of these alone. It is also evident that the understanding of the Holy Spirit in human experience is a social task of the historic Christian community and that this day is at a limited point in the life of that community. This effort to understand grows out of a "struggle" with the understanding of the Spirit of God in the past; it is one effort among many others in the present and it leads into future phases of a continuing conversation. Any present definition of the central element will need to be tested by an historical⁵ theology which will examine whether it is implicit in the theology of the past, above all in the classic source, the Bible; it will need to be tested by the concept of creativity in psychodynamics, that in man which longs for freedom, for creativity and productivity, for the infinite which can transcend his finiteness; it will need to be tested by systematic theology which will develop from this starting point a Christian reasoning about God, man and human destiny; and by an ethical theology which will undertake to see how far the world's

⁵The curse of Aristotle as likewise experienced by Albert Schweitzer, Out of My Life and Thought (New York: Henry Holt, 1949), pp. 95, 96.

behavior can be understood and Christian response guided when this understanding of the Holy Spirit in human experience is made the point of departure. Above all the test of our understanding is practical, in that we must think and speak in terms of persons. Our ultimates here are not eternal objects ingredient in events but eternal persons active in particular occasions; the axioms in this participating understanding are not self-evident convictions about the relations of such objects but certainties about fundamental, indestructible relations between persons. We need, therefore, to put our question in the following form, "What persons do we meet in the revelatory event as an encounter of the Holy Spirit in human experience and what convictions about personal relations become our established principles in his presence?"

CHAPTER II

GUIDANCE OF MAN BY THE SPIRIT OF GOD IN BIBLICAL TRADITIONS

The Holy Spirit acts in and through the Scripture to convey to man the message of the grace of God. By means of his power that which is otherwise a dead book is made the living Word of God speaking to man. H. Wheeler Robinson says:

The Bible itself is no more than a collection of ancient documents till it becomes (as Leo called it) a sacrament, that is, something which is a means by which the divine Spirit becomes alive in the heart of reader or hearer.¹

We will first consider the various ways in which the God of the Bible, who begins as a limited man-like being and ends as the Father of our Lord Jesus Christ, was thought to reveal his will to men, his concrete desires as to the ordering of their affairs. Although it is impossible to call them completely distinct modes of communication, they are separable in thought.

EARLY OLD TESTAMENT UNDERSTANDING

The first has to do with the way God is believed to have spoken directly to the great spiritual leaders of

¹H. Wheeler Robinson, The Christian Experience of the Holy Spirit (London: Nisbet, 1928) p. 190.

Israel: The patriarchs, Abraham, Isaac, Jacob, Joseph, and Moses, "And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face..."² Most of the seers and prophets felt that they had received direct, unique, unmistakable messages from God, which they often tried to refuse or resist, but to which they were eventually obedient. They did not think of themselves, nor were they thought of, as "creative" individuals. They did not consider their knowledge as due to what we now describe as intuition or insight. They were simply obedient men to whom God had revealed himself in a unique way. When they obeyed, and spoke what had been revealed, more often than not they came into open conflict with society, and even with some of the pious people of their time. It was usually in retrospect that Israel pronounced favorably upon the authenticity of their messages. If they had been asked to frame a theory of divine guidance, they would have responded very simply: the Controller of Israel's Destiny (and, in the later prophets, the Ruler of All Nations) had spoken to them with such irresistible inner authority that even the words of fellow human beings seemed less certain to them than the Divine Voice. Yahweh had a declaration to make; he wished to make it through them; it had to do with the salvation of his people which was his eternal concern.

²Deuteronomy 34:10.

They were bothered by no intellectual problems about whether or not it were possible for God to reveal himself: their concern was with their own unworthiness or immaturity or unfitness to receive the revelation. "But Moses said to God, 'Who am I that I should go to Pharaoh, and bring the sons of Israel out of Egypt?'"³ Rudolf Otto in his classic work, The Idea of the Holy, showed particularly how the idea of the holy combines the experience of overpowering awefulness with insistent fascination.⁴

The way God was conceived as making his spirit known to the rank and file was through the prophets and the law-givers, and through the interpretation of inspired pronouncements and codes. The extent to which anything like a direct divine communication was granted to the average Israelite varies from period to period. Yet Yahweh was always acknowledged as present and in control of life. Had he not made a Promise to the patriarchs? Had he not brought them out of bondage in Egypt? Had he not guided them through the wilderness wanderings? Given them the Law at Mount Sinai and the inheritance of the Promised Land? There were times when any blunt assertion that the ordinary individual could receive direct divine guidance would

³Exodus 3:11.

⁴Rudolf Otto, The Idea of the Holy, (London: Oxford University Press, 1926), p. 25f.

have been resisted as dangerous to the faith, as opening up too many avenues for the expression of the vagaries of the undisciplined. As Henry P. Van Dusen reflects:

Each fresh outpouring of the Spirit has been fraught with perils and has bequeathed problems. Always, it appears to lay such might hold upon men's imaginations, to stir so profoundly their emotions and their wills, that they have been tempted to excess and aberrations; and they yield to these temptations. Always, it requires curbing and demands discipline.⁵

So a genuine distinction was made between the spiritual leaders who experienced an unmediated revelation and the great mass of devout people who lived by faith in God as given to the community through the prophets.

LATER OLD TESTAMENT DEVELOPMENTS

As time went on the increasing emphasis upon the solicitude of God for his people, coupled with the growing conception of individual moral responsibility, made the development of personal piety logical and necessary. Ordinary experience came to be interpreted in religious terms. Although emotionalism was looked upon with suspicion, there is a warmth of expression in the Psalms which exhibits faith in a merciful God who guides his people: "He leads the humble in what is right, and teaches the humble his way."⁶

⁵Henry P. Van Dusen, Spirit, Son and Father (New York: Charles Scribner's Sons, 1958) p. 84.

⁶Psalms 25:9.

In the spirit of this intimate relationship between God and his people, the past could be interpreted: "Then he led forth his people like sheep, and he guided them in the wilderness like a flock."⁷ "The Lord...gave them rest on every side."⁸ The future is also in the hands of God: "...that this is God, our God for ever and ever. He will be our guide for ever."⁹ The much beloved Twenty-third Psalm suggests some sort of direct guidance of the people by Yahweh.

The Old Testament is filled with references to angels who made God's purposes known to men.¹⁰ This could be considered a separate explanation of guidance, as would also be the revelation of God's will in dreams and in visions.¹¹ Still another mode is suggested in First Samuel, Twenty-eight and six: "And when Saul inquired of the Lord, the Lord did not answer, either by dreams, or by Urim, or by prophets." Here the traditions plunge into divination which, in its cruder forms, was a vestigial reminder from a naive animistic period which can be traced back to where it becomes lost in the mists of prehistory.¹² As religion becomes more ethical, the purely magical

⁷Psalm 78:52. ⁸II Chronicles 32:22. ⁹Psalm 48:14.

¹⁰Psalms 91:11; 103:20.

¹¹Genesis 40:5-8.

¹²Bernhard W. Anderson, Understanding the Old Testament (Englewood Cliffs: Prentice-Hall, 1966), p. 137.

aspects of man's relation to superhuman powers tend to fade into the background. The prophets were often vehement in their denunciation of divination as leading men astray. Isaiah of Jerusalem speaks in no uncertain terms, "And when they say to you, 'Consult the mediums and the wizards who chirp and mutter,' should not a people consult their God?"¹³ So, although prophetic revelation, the interpretation of prophecy and law, the direct guidance of the pious by a Divine Shepherd, as well as divinely inspired dreams, visions, oracles and angels, may all be thought of as separate methods of communication, it is the work of the Holy Spirit, and for the truly religious soul that was the central fact.

A distinction should be drawn between conscious and unconscious guidance of man by the spirit of God. Because the writers of the later Psalms believed in Yahweh's ever-present activity, they felt that for the reverent soul all leadings which were ethical and spiritual in character were from God, even though they would hardly have claimed special, immediate, and unique divine illumination (e.g. Psalms Seventy-seven, Eighty-one and Eighty-nine). Even the great seers distinguished between the direct and indirect leading of the spirit of God. Elijah did not find God in the wind,

¹³Isaiah 8:19 a.

or in the earthquake, or the fire, but in "a still small voice,"¹⁴ (which Anderson says should be interpreted, "a voice of a gentle stillness")¹⁵ yet he was perfectly prepared to find him manifested in any or all of these. The Wisdom literature is full of suggestions as to the more direct method of communication. Wisdom is represented as God saying: "I will pour out my thoughts to you."¹⁶ It is against the background of this attitude towards the Divine that we can understand the New Testament conceptions of the guidance of the Holy Spirit.

NEW TESTAMENT CONCEPTIONS

Not because I believe in the Scriptures do I believe in Christ, but because I believe in Christ I believe in the Scriptures. The Scriptures are indeed the first of the means which God uses, but they are not the first object of faith, nor are they the ground of my faith. The ground, the authority, which moves me to faith is no other than Jesus Christ Himself, as He speaks to me from the pages of the Scriptures through the Holy Spirit, as my Lord and my Redeemer.¹⁷

Jesus was nourished in the traditions of Judaism. He shared its religious interpretation of life. The development of his own feeling that he was under God's Holy Spirit may have come gradually as he increased in wisdom,

¹⁴I Kings 19:12b. ¹⁵Anderson, op. cit., p. 217.

¹⁶Proverbs 1:23b.

¹⁷Emil Brunner, Revelation and Reason (Philadelphia: Westminster Press, 1956), p. 170.

and stature, and in favor with God and man¹⁸ but it is also possible that the clear convictions of his unique mission occurred to him in a flash, or in a series of sudden illuminations. The encounter with John the Baptist was the occasion of one such striking experience.¹⁹ This is indicated by the account in Mark of Jesus' vision of the dove at baptism, his consciousness of the approval of God,²⁰ and his retreat to the wilderness to think out the meaning of it all for his life.²¹ That he rejected the strategy of armed revolution must have been his account to his disciples of the third temptation.²² The first two temptations (in the order presented in Matthew) can be interpreted as a rejection of any attempt to convince the world of the validity of his message by mere wonder-working, devoid of ethical significance.²³ It is not possible to determine how far Jesus himself went in his belief in Satan, unclean spirits, angels and the like. It is very difficult to try to get back of the records to his own personal convictions in the matter, but it can be asserted that he believed in the direct guidance of the Holy Spirit, in his own dependence upon his heavenly Father, and in his commission to utter both a promise and a warning--a promise of the good news of the

¹⁸Luke 2:52. ¹⁹Mark 1:8-9. ²⁰Mark 1:10.

²¹Mark 1:12-13. ²²Matthew 4:8-10. ²³Matthew 4:1-7.

kingdom, and a warning that those who were unworthy to share its blessing would be condemned and cast out.²⁴

The only place in the first three Gospels where Jesus mentioned the Spirit in connection with his mission was in self-defence, when the Pharisees declared that he could expel evil spirits only because he collaborated with Satan.²⁵ Jesus said that he was thus empowered by the Holy Spirit, which represented God's activity in working to overthrow the reign of Satan. Luke used the figurative expression, "the finger of God,"²⁶ for the "Holy Spirit" in the parallel passage in the Third Gospel. It is likely that Christ's consciousness of being continually used by God prompted the difficult saying that blasphemy against the Holy Spirit was beyond pardon.²⁷

References to the Spirit in Jesus' teaching are rare. In Mark Thirteen-eleven it is stated that Jesus said:

and when they bring you to trial and deliver you up, do not be anxious beforehand what you are to say; but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit.

The Spirit, in the first three Gospels, was promised as a special equipment for emergencies.

After the death and resurrection of Jesus, two marked changes took place: the development of the view that

²⁴Mark 8:38.

²⁵Matthew 12:28.

²⁶Luke 11:20.

²⁷Matthew 12:32.

Jesus was not only the Messiah but the Divine Son of God, and that he came to define the character not only of the Father but the Spirit. As Frederick Dillistone believes:

Through the life, death, and resurrection of Christ, a society had been brought into existence which could, without exaggeration, be called the very Body of Christ. But upon this 'body,' as upon the Messiah Himself at His Baptism, the Holy Ghost had been outpoured and the divine community had become the temple of God in which His Spirit dwelt.²⁸

Jesus was thought of as God's Son in a unique sense; men who believed in him were also sons; but now it was not men in general who were sons but those who acknowledged Christ. Christ was the only divine Son. Paul suggested that God is to be thought of not merely in personal terms but in terms of "substance," "essence," essential being; this essential being can be shared by more than one person; Christ shares his Father's "essence," and the Christian also, in some measure, can share the divine nature.²⁹ God, active as the Spirit, also shares this essential being, the moral attributes of which are defined by Christ. So Paul taught that God was manifesting himself as an active Presence who guided men specifically and directly. Luke records in Acts: "and while Peter was pondering the vision, the Spirit said to him, 'Behold, three men are looking for you, Rise and go

²⁸Frederick Dillistone, The Holy Spirit in the Life of Today (Philadelphia: Westminster Press, 1947), p. 32.

²⁹See Romans 5:5; Ephesians 3:16-17; II Corinthians 3:17.

down and accompany them without hesitation; for I have sent them."³⁰ The Spirit told Philip to approach the Ethiopian eunuch,³¹ would not let Paul and Timothy go into Bithynia,³² guided Paul to plan a trip to Rome.³³ The Holy Spirit is spoken of as witnessing in every city.³⁴ Sometimes the will of God is made known in visions: as when the Lord appeared to Anaias, and when Paul saw the man from Macedonia. Sometimes an angel appeared with a message, or "men stood by them in dazzling apparel."³⁵ But whatever the particular manifestation, or the term used, or the descriptive words employed, God was felt to be behind it all; his spirit was actively at work.

Tradition has it that this same Spirit filled a group of believers fully for the first time at Pentecost; the evidence of the divine activity at that moment was a vibrant spiritual experience, and a miraculous speaking in foreign tongues.³⁶ Some of the uninitiated who were present accused the disciples of being full of new wine!³⁷ Peter, however, rose to their defence, and connected this ecstatic visitation both with the prophecy of Joel and with the resurrection of Christ.³⁸ But the spirit proved to be, in

³⁰Acts 10:19-20. ³¹Acts 8:26. ³²Acts 16:7.

³³Acts 19:21. ³⁴Acts 20:23. ³⁵Luke 24:4b.

³⁶Acts 2:1-6. ³⁷Acts 2:13. ³⁸Acts 2:15-39.

the view of Paul, not mainly productive of ecstatic experience, but of moral integrity and spiritual insight; and some direct guidance as the Spirit gave always had reference to a religious task of some sort.³⁹

In the later Johannine view, the guidance of the Spirit, in a specifically Christian sense, was not available until after Jesus had risen.⁴⁰ Jesus had been with men for a few years in the flesh. He had borne witness to the power of God both in his teaching, which others could follow then and there, and in his own person, which made upon men a unique impression of authority and strength. But the new dispensation began in earnest with his ascension and glorification. All the fresh and vital intuitions, insights, and experiences of the spiritually abundant life were the work of the "Counselor."⁴¹ The Spirit as "Counselor" operated to enlighten men as to the real nature of Christ. The "Spirit of truth" was however confined to the operation of the Spirit in the community.⁴² There was every reason to believe that the Spirit would continue to reveal more and more truth to men as they were able to receive it.⁴³ Although there is very little intimation, in the Johannine literature, of the Spirit's giving specific guidance on practical matters, there is nothing in the

³⁹I Thessalonians 4:1-12. ⁴⁰John 20:22.

⁴¹John 16:7. ⁴²John 16:13. ⁴³I John 5:20.

Fourth Gospel or the Epistles of John to preclude such a possibility.

In the Apostle Paul's thought, a strong emphasis was placed on the ethical fruits of redemption; the person into whom the divine life flowed became guided by the Holy Spirit; and the fruits of the Spirit were "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."⁴⁴ As John McNeill observes:

...from the writings of St. Paul and the other epistolary literature of the New Testament, on the basis of which the early Christian ethic seems to parallel that of the late Stoics or other good pagans. Actually, however, the New Testament ethic is vitalized by a spiritual impulsion not known to them. The mystery cults offer some suggestion of the experience of a "new life" but hardly in a way comparable to this element in Christianity.⁴⁵

In the great stream of thought and life which we call our own, we finally come to the life of One who impressed his most intimate followers as their clearest vision of the nature of the Deity, and the valiant but sometimes far-fetched attempts of Christian theologians to express the inexpressible in terms of a Trinity of Divine Persons. The inadequacy of language to do justice to experience is everywhere apparent. Special terms are employed to describe what is essentially spaceless. The bitter arguments about

⁴⁴Galatians 5:22-23.

⁴⁵John T. McNeill, A History of the Cure of Souls (New York: Harper and Row, 1965), p. 84.

whether the Spirit proceeds from the Father and the Son or only from the Father seem extraordinarily futile to us today. Yet those who decry the systematic definition of doctrine are often unacknowledged theologians in what they say or do not say about divine things. Even if we recognize the symbolic character of all religious language, we cannot help trying to find answers to ultimate questions; and if we try to state these answers, we immediately become theologians.

The knowledge of the Scriptures as the Word of God is the same as the experience of the Holy Spirit. This truth is neither subjective nor objective, but it is both at once; it is the truth which may be described, in other words, as the encounter of the human 'I' with God's 'Thou' in Jesus Christ.⁴⁶

⁴⁶Brunner, op. cit., p. 171.

CHAPTER III

THE CONCEPT OF SPIRIT

IN

THEOLOGICAL PERSPECTIVE

God has life in himself, because he is eternally realized Spirit. Man must receive life as a gift because he only becomes spirit in dependence upon God.¹

A basic premise of a theological understanding of man and of the Holy Spirit in man is to be found in the approach of theological anthropology. A distinction needs to be pointed out between man as a phenomenal object of scientific anthropology and man as seen within the history of his relation to God which is the focus of theological anthropology. This section will discuss several concepts of spirit as they emerge out of the Hebraic and Christian understanding of man.

Focus will rest primarily on two theologians of differing schools, Helmut Thielicke and Paul Tillich. Thielicke, whose approach takes the problems of the fundamentalist seriously, and makes clear that biblical criticism is not the destroyer of faith, but when properly employed, an interpreter of meaning designed to strengthen faith, and Tillich, the modern prophet who seeks to trans-

¹Arnold B. Come, Human Spirit and Holy Spirit (Philadelphia: Westminster Press, 1959), p. 124.

late the traditional doctrines of the faith into terms related to modern thought.

As is true in depth psychology, Hebrew thinking in holistic terms is exemplified in the concept of man as a totality. The Hebraic term for body or flesh not only reflects an understanding of the organic and biologic aspects of man but also reflects the presence of intentionality. In man's bodily dimension is found the potential to move in one of two directions--toward the things of this world or toward the things of God, that is, spiritual things. For the Hebrew, the body is the man, the person, in his basic stance or attitude toward life. As Come points out, for Paul, as today for Sinnott, the bodily dimension of man reflected a directional orientation.² Flesh reflects this potentiality in a vague, diffused manner. It was later that Paul tried to overcome this Old Testament concept of human flesh as not distinct from soul, but as "the whole person considered from the view of his external physical existence."³

It was in the light of Paul's own experience of his relation to Christ that his use of the Greek term for body (*sōma*) became invested with a "clear-cut, self-conscious actuality for the man-in-Christ."⁴ In trying to point to

²Come, op. cit., p. 32. ³Ibid., p. 48.

⁴Ibid.

the insight concerning human nature that had come to light in Jesus Christ, Paul tried to go beyond the Hebrew idea of man as "incarnate soul" or "embodied spirit," or the opposite view of man as an "animated body." The term *sōma*, as used by Paul, points to the realization of true personality by "spirit" and not "soul." Man's life is seen in two contrasting modes: as perishable, weak, earthly, fleshly; or as imperishable, powerful, heavenly.⁵ For Paul, *sōma* denoted man in his objectivity as person who stands in relation both to his creaturely nature and to God, his Creator. Summarizing this unity of body despite its duality, Come sees the body as the locale of the life of God and man together as it finds expression in the experience of the spirit.⁶

TRANSCENDENCE VS IMMANENCE:

HELMUT THIELICKE

Thielicke, when asked, "What is meant by 'filled with the Holy Spirit?'" answered that:

It is true that the Holy Spirit is referred to in metaphorical terms like 'wind' (John 3:8) and 'fire' (Matthew 3:11; Acts 2:3) and thus is described as something that carries a person away, a consuming and swallowing power. And yet these images must not be allowed to flourish autonomously; what must be clearly kept in view is where a person is being carried away and what is being consumed. In any case, the ecstasy as such is not a state which can be attributed

⁵1 Corinthians 15:30. ⁶Come, op. cit., p. 52.

to the power of the Holy Spirit. For taken by itself it is only an empty form which does not show where a person is being carried to.⁷

Moreover, Thieliicke asserts, the Holy Spirit positively does not lead one to that state of negation of the self which the term ecstasy seems to imply. Rather, one could say that the people of God who are gripped by the Holy Spirit really find themselves in a positive sense, rather than lose themselves, that they gain their real selves and, so to speak, become "originals." More precisely, they cease to be mere copies of their environment, their "milieu," the spirit of their time and its idols. They "find themselves" in their source and in what they were created to be, in short in their "immediacy to God." Man becomes an original when he has found his "origo," his Creator, and lives by him.⁸

To Thieliicke, the Holy Spirit therefore leads to the finding of oneself through the finding of God. And, Thieliicke adds:

that he who loses God loses himself, has always been true. The far country in which the prodigal son is lost is not only the symbol of estrangement from the father but also of estrangement from himself. In the deepest sense he also became untrue to himself.⁹

The physical conception of the Holy Spirit, which

⁷Helmut Thieliicke, Between Heaven and Earth (New York: Harper and Row, 1965), pp. 89-90.

⁸Ibid., p. 90.

⁹Ibid.

can be suggested by the images of fire and wind, Thielicke believes, requires still another restriction. That is to say, these images may suggest that the Holy Spirit is a kind of attribute or quality which is imparted to man, which consequently man "patches on" to himself, which fills him, and then can become the subject of his autobiography. Thielicke states that it is true that the Bible uses the phrase "filled with the Holy Spirit" and the expression "indwelling of the Holy Spirit."¹⁰ And that it would be "foolish to deny that in such moments something perceptible occurs in the psyche and those who are thus blessed have an 'enthusiastic' experience."¹¹ Yet Thielicke demonstrates something of the primeval fear of the immanence of the Holy Spirit as he is repelled by the thought of objectively observing the same. As he continues:

and yet we would immediately get on the wrong track if we were to allow ourselves to be misled by this into either of two conclusions: either the idea that here the Holy Spirit becomes an 'attribute of man,' which one might then describe as the condition of his holiness; or the notion that this condition can be an object of this person's self-observation, his interest in himself, and possibly self-gratification. The words 'filled with Holy Spirit' actually turn our attention away from the person who is filled to that which fills him.¹²

But even this is not stated precisely enough for Thielicke. As he continues, "for even that which fills

¹⁰I Corinthians 3:16; Luke 1:15, 41; Acts 2:4, 4:31.

¹¹Thielicke, op. cit., p. 90. ¹²Ibid., pp. 90-91.

him with the power of God is not an end in itself." Its purpose is rather to "open him up to" and "cause to have power over him" something to which he was previously closed. All those of whom we are told that they were "filled with the Holy Spirit" suddenly discover the mighty acts of God, or better, the "mighty acts of God" disclose themselves to them. They receive certainty with regard to their calling. Here he gives the example of John the Baptist. Or the "whole panorama of God's sacred history opens up to them," as in the case of Peter on the day of Pentecost. Or they are given the "power to confess their faith" and to tell it abroad, "the power of spontaneity." In every case their attention is not focused upon themselves, in order, as it were, that they may enjoy a new inner condition, but rather "outside" of themselves. The Spirit does not cause them to "concentrate upon what happens in them but rather upon what happens to them."¹³

Thielicke concedes that "one should not proceed to throw out the baby with the bath, as many dialecticians have done. We need not conclude that nothing at all happens in me and that even the terms 'experience,' 'devout awe,' and holy feeling are nothing but a Pietistic error."¹⁴ To his credit, he says there is room for this kind of cognition. How could God's history draw us into itself, how

¹³Ibid., p. 91.

¹⁴Ibid., p. 92.

could it ever come near to us, without affecting our experience and even touching our nerves?

One can push one's fear of the purely psychic so far that almost unconsciously one becomes Docetic and sober objectivity becomes, not a spiritual virtue, but a sign of stark spiritual aridity. On the other hand, we must on no account fail to see where the real focal point of the experience lies and that the experience is only a byproduct of that which happens to me, of what comes to me from the outside as God's action and God's history.¹⁵

Thielicke believes the way in which one responds to the experience of the Holy Spirit, of "being filled with the Spirit," can actually be a criterion of spiritual health. Does it lead to the enjoyment of feelings, does it lead to introversion? If so, then the gift of the Spirit is abused, or one may even be confusing his own enthusiasm with the Spirit of God. Or does it cause one to leave "the dark house" of his precious life and leap into the "wind" which is "shaking its foundations?" Does one really accept this intervention of God in his life? Does he immediately go out to perform the service which is committed to him? Does he love and praise God and pass on to others this good Word of God?¹⁶

In his view, thus, it is obviously inherent in the nature of the Holy Spirit that he does not make the psyche a kind of permanent stopping-place, but rather that he merely uses it as a "station" from which one "immediately

¹⁵Ibid., pp. 91-92.

¹⁶Ibid., p. 92.

depart and move on." If one is "privileged to be a temple of the Holy Spirit," then his "temple is the place from which" he is "now sent out."¹⁷

Thielicke believes the misuse of the gifts of the Holy Spirit has always been the great temptation of the spiritual man. Once this is realized, "the scales suddenly fall from our eyes and we begin to understand some of the dogmatic formulations which may have seemed somewhat fabricated and subtle before."¹⁸ It is understood then, for example, why it is that in the creedal formulations of even the most ancient church it is so emphatically stressed that the Holy Spirit is the "third person" of the deity and that this was really "a polemic against the misunderstanding of the Holy Spirit as a mere force (dynamics). I am always facing a person; that person challenges me to fellowship, or he severs (or I sever) this relationship; but I can never 'possess' him."¹⁹

This, he says, is a clear formulation of the central danger:

If I think of the Holy Spirit as a force (not a person), I forget the giver, indeed, I forget the gift itself, and I become interesting to myself as one who is gifted and accordingly regard myself as important. Actually, I could be content with that statement, and yet I must at least suggest one last mystery of this demonic perversion.²⁰

¹⁷Ibid.

¹⁸Ibid., p. 94.

¹⁹Ibid., pp. 94-95.

²⁰Ibid., p. 95.

We have no promise that tells us that there is anything whatsoever between heaven and earth which can surpass faith in the justifying Word. ...As long as we live in this aeon faith remains the ultimate. ...Faith therefore always remains faith that is vulnerable, challenged, tempted.²¹

Robert Barclay, who showed himself to be the ablest advocate of the Friends' position in the Seventeenth Century, would raise a point in question with Thieliicke as he asserted:

The scriptures' authority and certainty depend upon the Spirit by which they were dictated; and the reason why they were received as truth is, because they proceeded from the Spirit: therefore they are not the principal ground of truth.²²

John Wesley, the founder of Methodism in the Eighteenth Century, would add his weight of argument to Barclay without doing violence to Thieliicke. To quote from his sermon on the "Witness of the Spirit:"

'The Spirit itself beareth witness with our spirit, that we are the children of God' (Romans 8:16). None who believe the Scriptures to be the Word of God can doubt the importance of such a truth as this--a truth revealed therein, not once only, not obscurely, not incidentally; but frequently, and that in express terms; but solemnly and of set purpose, as denoting one of the peculiar privileges of the children of God.²³

Yet Thieliicke asserts that the person who separates the Holy Spirit from the Word that awakens faith wants some-

²¹Ibid., pp. 95-96.

²²Robert Barclay, An Apology for the True Christian Divinity (Philadelphia: Friend's Book-Store, 1869), p. 321.

²³John Wesley, Wesley's Standard Sermons (London: Epworth Press, 1961), p. 343.

thing more than faith alone: "he wants an experience that will supplement faith or make it unnecessary...he wants the Spirit to lift him out of space and time, to snatch him away from himself in an ecstatic experience, to give him the gift of sight before the time comes for him to see."²⁴

Rachel Henderlite would underscore Thieliicke's position in having the human spirit utterly dependent upon the Spirit of God not only for its creation but for its re-creation or redemption. "Only by confrontation with the Spirit of God can man be called forth into the full and abundant life for which he was created."²⁵

Henderlite further claims:

...It has been the experience and convictions of the Church that the Bible is such a means and that through the Bible the Holy Spirit speaks to the human heart, calling forth a response of faith. This is my own experience and my own conviction.²⁶

Thieliicke sums up his position as follows: "when the Holy Spirit is known to be God himself, where is operative as the Word of God which reveals itself to me and touches me, he never for a moment allows me to think that he is a mere force that fills me. Then never for a moment can I think of myself as one who is 'gifted,' whose own

²⁴Thieliicke, op. cit., p. 96.

²⁵Rachel Henderlite, The Holy Spirit in Christian Education (Philadelphia: Westminster Press, 1964), p. 60.

²⁶Ibid., p. 61.

self becomes the center of interest, and who enjoys his 'giftedness.' Instead, he wrests my gaze away from myself and turns it to the mighty acts of God. He causes me to see the glories of his Word. He who wants only to hoard the riches bestowed upon him by God's gifts of the Spirit becomes a stagnant pond with no outlet, and the water of life turns into a swamp. God accepts only flowing waters. I am only a channel through which the water of God flows (John 7:38) in order to bless others. Therefore any kind of spiritual self-enjoyment, any kind of preoccupation with self, is already an 'incurvatus in se' (the state of being turned in upon himself)."²⁷

In contrast to Thieliicke's position regarding the Holy Spirit in human experience this study is now directed toward Paul Tillich who sees the spirit in man potentially in the biological realm.

FOCUS ON IMMANENCE: PAUL TILlich

Tillich sees the dimension of spirit in man potentially in the biological realm, including the inorganic and organic functions, and also potentially in the psychological realm, but actually appearing in man's cognitive, moral, aesthetic, and emotional functions. Of significance here is Tillich's view of religion as the dimension of depth in

²⁷Thieliicke, op. cit., p. 98.

all these functions and not as a separate aspect of man's nature alongside of his cognitive, moral, emotional, and aesthetic components.²⁸ For Tillich, spirit transcends the concept of soul "in range, in structure, and especially dynamics."²⁹

Spirit is seen, by Tillich, as potential in the organic and biological processes of integration and disintegration. Spirit is also potential in the psychological dimension and appears as inner awareness, or self-awareness. In his organic and biological areas man shares with other animal creatures the same capacities for integration and disintegration, as also in the common psychic capacity for awareness. Only man is known to achieve consciousness. In man this consciousness manifests itself as self-consciousness. Whether spirit is actually in other forms of life is not as yet known, but it has so far been recognized only in man.³⁰

The relevance of self-consciousness to the realization of this spiritual aspect in man, to the search for selfhood or personhood, is seen in clearer light in Tillich's description of the human being as "separated,

²⁸Paul Tillich, Theology of Culture (New York: Oxford University Press, 1959), pp. 3-9.

²⁹Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951-1963), III., 24.

³⁰Tillich, Theology of Culture, pp.3-9.

self-centered, individualized, incomparable, self-determining self."³¹ Spirit is characterized by each of these descriptive adjectives. Out of the psychic dimension of spirit and this occurs only in a person-to-person relationship, or as Tillich puts it, in the personal-communal realm. Because spirit is unique to man, it can only come into being in encounter of self with self, person with person, or ultimately the human self in encounter with God, as Spiritual Presence.³²

The term "self-centered" is of particular importance when seen from a theological rather than a psychological view. Tillich sees all living being as centered, that is, as participating in the continuous process of reaching out and returning to itself. In man centeredness is structurally given. This means that man in the multidimensional structure of his personality possesses the capacity to confront all contents of his world and to a degree understand their essential nature or being. This power to take in all contents and to assimilate them and integrate them into man's centered self does not include the capacity to understand fully the other self--the human being who stands before him in the mystery of his uniqueness and singularity.

³¹Paul Tillich, The Courage to be (New Haven: Yale University Press, 1952), p. 86.

³²Ibid.

As Tillich says:

Man is the question he asks about himself, before any question has been formulated. It is, therefore, not surprising that the basic questions were formulated very early in the history of mankind. Every analysis of the mythological material shows this. Nor is it surprising that the same questions appear in early childhood, as every observation of children shows. Being human means asking the questions of one's own being and living under the impact of the answers given to this question. And, conversely, being human means receiving answers to the questions under the impact of the answers.³³

In the encounter of person with person, man confronts his own limitations as centered self because of the other's centered self which cannot be assimilated or taken into his own structured center. Although one self can influence another self with the possibility of transforming, reforming, or deforming the other, it still remains that the centeredness of the other cannot be assimilated into one's own self. Spirit in man is seen as free, separated, individualized, incomparable, self-determining, as responsive but not as surrendering. Yet Tillich points to the paradox in man that the more openness of self or spirit to the self or spirit of others, that is, the more self-relatedness a being has, the more it is able to participate in the community of selves or persons. The significance of this is that only in continuous encounter with other persons can the human being become and remain a person.³⁴

³³Tillich, Systematic Theology, I, 62.

³⁴Tillich, The Courage to Be, pp. 86-91.

It is in the process of self-integration that power of being and the meaning of being are reflected, while the alternative process of disintegration reflects the power of nonbeing and the consequent meaning of nonbeing. It is spirit in the human being which determines the degree of power of his being and the meaning of his being, which, in turn, determine the capacity of the self to assimilate that which it can into itself; otherwise it withdraws into itself when it has overstepped its own limits or if other beings force it to withdraw. This dual process points to the ambiguity of the human being. God, as Being, is unambiguous life which does not possess the threat of nonbeing.³⁵

Tillich believes the threat to this power of being can produce a heightened integrative response to such a challenge or its opposite--a disintegrative response causing withdrawal or apathy. The self, or person as a whole, responds, and, in the particular mode of responding, integrative or disintegrative processes are activated not only in the personal or spiritual realm but also the effects are evident in the psychological, biological, and organic dimensions, each with its particular subsystems.³⁶

Spirit in man leads toward integration or disintegration of all his subsystems, but is manifest in self-integration or wholeness of the person, or its opposite--self-

³⁵Ibid., pp. 92-95.

³⁶Ibid., pp. 96-101.

disintegration or disunity of the person. The self-integration of life, according to Tillich, involves the sacrifice of the possible (potentiality) for the real (actuality), or of the real for the possible. In other words, personality is being in the continuous process of becoming.³⁷

For Tillich, morality plays a crucial role in man's achieving his personal self in the dimension of spirit. In man complete centeredness is given structurally but not actually, therefore, man is responsible for actualizing his self, the structured being given him, in freedom and through destiny. Man becomes his true or real self through a moral act. Tillich conceives of morality as that act whereby that which is potential in man becomes actual in personality. In other words, morality is the actualization of that which is potential in man as experienced and expressed in personality. It is the act of the whole person in realizing his truth. As he states:

you may be grasped by the truth in an encounter with a piece of nature--its beauty and its transitoriness; or in an encounter with a human being in friendship and estrangement, in love, in difference and hate; or in an encounter with yourself in a sudden insight into the hidden strivings of your soul, in disgust or even hatred of yourself, in reconciliation with and acceptance of yourself. In these encounters you may meet the true reality--the truth which liberates from illusions and false authorities, from enslaving anxieties,

³⁷Tillich, Theology of Culture, p. 88.

desires and hostilities, from a wrong self-rejection and a wrong self-affirmation.³⁸

For this study, it is in the relation of one self, or person, with another self, or person, that consciousness of the self comes into being. In other words, man can relate to all things as objects, but in the encounter of person with person the other must be regarded as a subject. It is the other self which determines the limitations of each person as self. Spirit in man is this consciousness of self and the uniqueness of the other self. Because he experiences this unity of power of his own being with meaning of his own being, man knows himself as spirit, and because of this, he is able to express the revelatory experience of Other, "God present" in terms of Spirit or Spiritual Presence.³⁹

In this experience, human-divine Spirit "breaks into" the human spirit and drives the human spirit out of itself, thus the inflow of the divine Spirit is the outflow of the human spirit. This means that the human spirit, as finite life or being, is grasped by Holy Spirit, by being which is infinite, ultimate, and unconditional. The bounds of the finite being are transcended by infinite being. This ecstatic experience does not destroy the centeredness

³⁸Paul Tillich, The New Being (New York: Charles Scribner's Sons, 1955), p. 73.

³⁹Tillich, Systematic Theology, III, 21.

of the integrated human self, but it does something the human self could not do by itself: it creates unambiguous life when it takes hold of the human spirit. The usual state of creative tension in man between the creative and destructive forces, between love and fear, and between potentiality and actuality is for an ecstatic moment resolved. Man reaches his deepest and highest potential in this divine-human encounter. This is evidenced in the elevation of the intellect or will to a strength not possible within the ordinary structure of the person.⁴⁰

Spirit in man is always personal and the capacity of human spirit to be grasped by Holy Spirit is the result of faith by which the human self receives power from beyond itself to become a deeper and richer self. Tillich calls this spiritual process inspiration, that is, breathing into, and infusion, that is, pouring into. Infusion is the central concept describing the relation of Holy Spirit to human spirit. The human self becomes like that by which it is grasped ultimately. Thus the moral imperative of the human being is to become like Him who is present with him, the Spiritual Presence. And Tillich relates:

it may even happen that you are grasped by the picture and power of Him who is truth. There is no law that this must happen. Many at all times and in all places have encountered the true reality which is in

⁴⁰Ibid.

Him without knowing His name--as He Himself said. They were of the truth and they recognized the truth, although they had never seen Him who is the truth. And those who have seen Him, the Christians in all generations, have no guarantee that they participate in the truth which He is. Maybe they were not of the truth. Those, however, who are of the truth and who have encountered Him who is the truth have one precious thing beyond the others: They have the point from which to judge all truth they encounter anywhere. They look at a life which never lost the communion with the divine ground of all life, and they look at a life which never lost the union of love with all beings.⁴¹

Much traditional moral theology has failed to take account of the findings of psychology and other sciences concerning man's "dynamics." It has neglected the underlying psychological and physiological mechanisms, not to speak of the sociological and economic factors that have so much to do with human functioning and experience. Still another trouble is in the way in which moral theology has often been administered and applied, in a fashion so lacking in love and so "objective" and "detached" that the victim of it feels that he is a specimen in a laboratory rather than a living and loving, though sinning, human being.

These are the real difficulties. But in the light of our new insight into the nature of man's moral situation and with due recognition of the new and immense developments in our knowledge, there is no reason why the best minds of the Christian church should not get to work. The wisdom of the Christian centuries is at our disposal. It

⁴¹Tillich, The New Being, pp. 73-74.

is possible to rethink the moral theology of the Christian tradition in terms of what we know of man, sociologically, physiologically, and psychologically. It is not beyond our power to restate that theology in ways which are alive and not merely formal, to apply its great truths with understanding and sympathy to new conditions. The spirit of Truth, the Holy Spirit, is available to guide and direct the search.

CHAPTER IV

CONCEPTS OF SPIRIT IN PSYCHODYNAMICS

The final truths of religion are unknown, but a psychology that impedes understanding of the religious potentialities of man scarcely deserves to be called a logos of the human psyche at all.¹

Hidden in the depths of man has been an insatiable curiosity as well as a reluctance to fathom human nature. In the decade of the fifties, there seems to have emerged in the literature a trend pointing beyond the focus on the objective, measurable aspects of human nature toward a growing concern for the inner, subjective dimensions of human development. The subjective aspects of personality were found to be more elusive, a "something" which is real but less accessible to objective measuring devices. In contrast to the predominantly quantitative analysis of personality, this trend has pointed more to a qualitative analysis of personality. This shift is reflected in a move beyond the specific, obvious, and measurable aspects of personality to something more nebulous, more intangible, but nonetheless real.

As a result of this movement away from a narrow and more tightly categorized concept of man as a member of a

¹Gordon W. Allport, Becoming (New Haven: Yale University Press, 1955), p. 98.

specific class, race, religious group, or family, and as possessing characteristics common to a particular age or stage of development, explorations are now delving into the intrinsic nature of man and his relation to his environment, and into the uniquely personal yet often hidden aspects of human nature. Even the nature of being itself and of its human expression have been more fully explored. The real meaning of personality is being re-examined. This trend is reflected in the theoretical explorations of the self by Moustakas, Fromm, and Rogers, among others, who seek to discover the uniqueness in each person rather than his conformity to a pattern. Another inquirer in search of this "something" in personality which concerns the inner, subjective aspect of human nature is Gordon W. Allport, who offers the concept of proprium in order to avoid using the term "self," stating his reason: "It is entirely conceivable, indeed probable, that an acceptable philosophy or theology of the person may logically require the concept of self to indicate a system of thought. It is partly to allow for this contingency that we have introduced the concept of proprium."²

Allport's use of proprium is seen to resemble in part what others describe as the spiritual or noetic nature of personality, yet he finds it unnecessary to conceive of

²Ibid., p. 62.

a self or soul that can perform acts or steer conduct in a transpsychological manner inaccessible to psychological analysis. Allport defines proprium as the individual "quality" of organismic complexity which evolves because the human species and the individual human being has need of it.³

Propriate functions include those aspects of personality which have to do with the warm, personally important, and unifying dispositions in man. These functions refer to those comprehensive units or systems in personality which are characterized by broad intentional dispositions which are future-oriented and which embrace the religious potentialities and the philosophical aspirations in man.⁴

Allport borrows Maslow's terms "deficit" and "growth" to depict the two types of motivation within man.⁵ The deficit motives bring about a reduction of tension and a restoration of equilibrium, while growth motives maintain or create tensions in the interest of distant and often unattainable goals. According to Allport, the presence of the growth motives distinguishes human becoming from animal becoming, and adult becoming as different from infant becoming.⁶ At birth the organism develops unique modes of adjusting to and mastering its environment. These early modes

³Ibid., pp. 64-65.

⁴Ibid.

⁵Ibid., p. 68.

⁶Ibid.

constitute personality and do not involve the propriorate functions until about the age of two or three. The person is seen as a psycho-physical organism who possesses the capacity of propriorate functioning, including the function of knowing.⁷

On the other hand, A. H. Maslow reveals his effort to fathom the inner parts of the human spirit through his use of the concept of self-actualization.⁸ Self-actualizing people possess many features similar to those identified as propriorate functions, yet here again there is present in this author the conviction that certain of these features must be divorced from theological and supernatural references and studied instead as natural phenomena. This is of particular significance with reference to the capacity of self-actualizing subjects to experience what William James called the mystic experience⁹ and what Maslow describes as:

the feeling of being simultaneously more powerful and also more helpless than one ever was before, the feeling of great ecstasy and wonder and awe, the loss of placing in time and space with, finally, the conviction that something extremely important and valuable has happened, so that the subject is to some extent transformed and strengthened even in his daily life by such experience.¹⁰

⁷Ibid., pp. 51-54.

⁸A. H. Maslow, Motivation and Personality (New York: Harper and Row, 1954), pp. 203-228.

⁹William James, The Varieties of Religious Experience (New York: Collier Books, 1961), p. 399.

¹⁰Maslow, op. cit., p. 216.

Maslow contends that such experiences should no longer be claimed as the province of theology alone, but should be regarded as natural phenomena and come within the jurisdiction of science. He recognizes these experiences as end-experiences rather than as means-experiences. "For one thing," he says, "it proves to the experiencer that there are ends in the world, that there are things or objects or experiences to yearn for which are worthwhile in themselves. This in itself is a refutation of the proposition that life and living are meaningless. In other words, peak-experiences are one part of the operational definition of the statement that 'life is worthwhile' or 'life is meaningful.'"¹¹

Other features found in self-actualizing people include the capacity for deep and penetrating acceptance of self, of others, of reality, of the unknown, in such a manner that the subject is both comfortable and without anxiety. There is an openness to the positive and negative nature of reality as well as a responsible concern and commitment to fundamental and long-range issues beyond the individuals themselves.¹²

In essence, Maslow sees self-actualizing people as

¹¹A. H. Maslow, Religions, Values and Peak-Experiences (Columbus: Ohio State University Press, 1964), p. 63.

¹²Maslow, Motivation and Personality, pp. 217-225.

qualitatively different as well as quantitatively different from ordinary people, as manifested in their creativity, their philosophical and ethical sensitivity, their warmth in interpersonal relations, their freshness of appreciation, and their humor. They are committed to living according to their own deeply felt convictions without reliance on external authority or enculturation. These people hold a metaphysical concept of God rather than view God as a personal figure.¹³

One conclusion to which an examination of recent theories of personality might lead is the fact that most definitions of personality are based upon a psycho-physical concept of man. This is reflected in Allport's definition of personality as "the dynamic organization, within the individual, of those psycho-physical systems that determine his unique adjustment to his environment."¹⁴ The question might well be raised here. Are our present concepts and theories of personality too limited, too reductive of the real nature of man, that is, of what it means to be human? In other words, are we being confronted with the necessity to move beyond current psychological insights toward the goal Gardner Murphy suggests when he says:

¹³Ibid.

¹⁴Gordon Allport, Personality: A Psychological Interpretation (New York: Henry Holt, 1937), p. 48.

In the future psychology of personality there will surely be a place for directly grappling with the question of man's response to the cosmos, his sense of unity with it, the nature of his aesthetic demands upon it, and his feelings of loneliness or of consummation in his contemplation of it.¹⁵

CONCEPTS OF SPIRIT IN PSYCHODYNAMICS

In much of the current literature increasing attention is being given to the exploration and description of this broader, more pervasive aspect of man's nature which is reflected in a deeper understanding of that which constitutes personality. The earlier psychological interpretations emphasizing the objective and scientific aspects of personality are now being challenged by a more comprehensive view of man. This more recent view goes beyond the merely psycho-physical components and reveals man as he stands in relation to himself and to the world of persons and things beyond himself. It is this latter aspect of personality which concerns the person's mode of relating himself and his world which is herein referred to as the concept of spirit in psychodynamics.

From within the discipline of psychology, Ira Progoff represents a depth psychologist's view which reflects a Judaic orientation and Josef Goldbrunner a Jungian psycho-

¹⁵Wayne Oats, Religious Dimensions of Personality (New York: Association Press, 1957), p. 16, citing Murphy.

logical position. These representatives reflect the growing trend among psychologists to embrace theological and/or philosophical orientations, either their theories are based on a "drives" or "needs" concept, an energy system, a response theory, or a will-to-meaning theory.

SPIRITUAL ENERGY: JOSEF GOLDBRUNNER

Approaching an understanding of spirit on the basis of an energy system, Josef Goldbrunner conceives man as being composed of energy systems which he identifies as physical, psychic, intellectual, and spiritual. A person is spiritually healthy when he maintains these various systems in balance and is thus living his own truth. An imbalance in the functioning of these various systems produces neuroses which are designated as spiritual diseases. For example, man's spiritual energies can be tyrannized by the intellect, while at another time, the intellect, or ego, might be required to give way to the nonrational needs of the soul if neurosis is not to develop. Goldbrunner distinguishes between soul and spirit in the following description:

The lower strata of the soul are comparable to a natural organism, growing like a plant in accordance with its own laws. The spirit, striving for perfection, all too easily and swiftly cramps this growth instead of respecting the wonderful nature of the soul. The mind needs to be humble, to admit that it must lay down the scepter of government from time to time; it

cannot and must not determine itself, but harken to the secret growth in the depths of the soul.¹⁶

Goldbrunner points out that too often man is not aware of his own law of development. It is not the province of the conscious alone to determine the direction a man will take. Instead, to live a spiritually healthy life each man must find his own truth. He must consciously come to terms with the irrational forces within him and incorporate them into the total life of the soul, yet without allowing them perfectly free rein. It is by man's entering into his own rhythm that he cultivates and cooperates with nature so as to gain the strength and impetus to go beyond it. This points to the transcendent quality of spirit in man. The I, or ego, can thus be seen rowing with the stream on the river of the unconscious which leads to the encounter with one's real self. Otherwise, either the I, or ego, could experiment with the self by ignoring the limits of freedom set in being human or the I could draw back from life due to dread or fear.¹⁷

With reference to the relation of religious development to spiritual development, Goldbrunner has this to say:

A Christian formulation that slows up, or even prevents this total uncovering of the lower strata of the spirit, leads to spiritual impoverishment

¹⁶Joseph Goldbrunner, Holiness is Wholeness (New York: Pantheon Books, 1955), p. 30.

¹⁷Ibid., pp. 30-45.

and paralysis, since all spiritual vitality flows from the depths, out of which the conscious mind rises like an island...When the soul does not live its own truth, the vision of God's truth also becomes clouded, for spiritual disease involves our whole thinking, our feeling, and our willing and even what our senses perceive.¹⁸

According to this description, perfection or holiness is an individual matter. This theory maintains that holiness is achieved through health and wholeness of man in all aspects of his being. For Goldbrunner, God is freely flowing life and in him lies man's health and salvation; in his presence is healing for body and soul.

HOLISTIC DEPTH PSYCHOLOGY: IRA PROGOFF

Ira Progoff also sees the unconscious depths in man as the source of the creative and spiritual longings and aspirations which lie at the core of his personality. He supports this thesis by taking over Sinnott's concept that every cell has within it a living center, a psyche, which bears the image of its intrinsic nature, that is, what is meant to become. The human cell at conception bears the image of the personality it is intrinsically meant to become. Protoplasm is seen not as a substance, but as a system, whereby from a single cell there develops in an orderly and increasingly integrative sequence a human personality. The psyche is seen as possessing the image

¹⁸Ibid., p. 30.

of what theologians and philosophers call the "perfection of man."¹⁹

Progoff, in accepting Sinnott's premise concerning cell and psyche, links the inmost depths of man with his ultimate strivings which reveal the magnitude of human personality. It is out of the biological and psychological processes at work in human nature that the spiritual and creative yearnings arise. Man is thus seen in his psychological depths and his spiritual magnitude as distinctly human and distinctly personal.²⁰

In contrast to the theological premise upon which Goldbrunner supports his concept of spirit, Progoff points to something which is nonpersonal in the individual, which is there generically by virtue of man being human, which, as the essence of depth, provides growth toward wholeness. It is unconscious psychic processes which guide the unfoldment of the whole person. Progoff states the hypothesis with which holistic depth psychology does its work as:

The seed of growth, the seed of creativity, the seed of divinity in man are one and the same--not separate from one another and further, the processes by which this seed comes to fulfillment arise out of man's natural condition as a being in the animal kingdom. These processes have a spiritual outcome when they are able to fulfill themselves, but they proceed by psychological principles.²¹

¹⁹Ira Progoff, Depth Psychology and Modern Man (New York: Julian Press, 1958), p. 15.

²⁰Ibid., p. 16.

²¹Ibid., pp. 15-16.

Progoff sees modern man's conception of himself as being hollowed out, with emptiness where there should have been a creative spirit. He notes that modern man is not treated as a spiritually creative, as a Thou, to use Buber's term,²² but rather, as a thing, an it. No longer does man think of the source of creativity as being within him. Thus Progoff sees the need to help man to realize that the urge to grow, the urge to create, and the urge to become perfect or whole lies deep within man himself and is one urge.

Progoff sees modern man searching for something more meaningful than rationality and senses a groping toward a common spiritual experience that will transcend the differences among the religious doctrines and the secular faiths. When man discovers the rhythm of life and opens himself to the sustaining powers in the cosmos, he will feel himself to be profoundly and spontaneously identified with the flow and growth of his organic psyche. It is through his intimate participation in the wholeness and the ongoingness of the cosmic life process that man will experience the unity of those forces deep within him with those forces beyond him. In this way man will experience a spiritual awakening as he becomes aware of the relationship of the unifying

²²Martin Buber, I and Thou (New York: Charles Scribner's Sons, 1958).

process of life to the fullest development of his personality.²³

Progoff maintains that the religious symbols and truths of the various faiths need to be apprehended not only by the rational intellect but also by the nonrational depths of the psyche. Progoff suggests that each civilization which has reached some degree of maturity develops a Torah of its own, which contains an indigenous system of spiritual knowledge and teaching which provides the spiritual principles by which the human personality grows toward wholeness. To an understanding of the organic psyche and processes hidden deep within it Progoff looks for the spiritual awakening he senses is present today. The purpose of religious doctrines of belief and practice is for biological survival and, even more significant, for spiritual survival, that the ongoingness of life is to be judged in terms of meaning and not merely biologically.

THE SPIRITUAL PRESENCE

It is this writer's conviction that the broad interpretation of personality suggests the acceptance of the view that human nature is spiritual as well as physical and psychic. At this point it should be noted that this dimension of spirit in man is to be seen primarily as the person

²³Ibid., p. 267.

stands in relation to himself, to other persons, but ultimately to the divine Other, to the Holy Spirit. An important premise upon which the idea of a spiritual depth in man is based appears to be the recognition of a theological relation existing between man and God, the eternal Thou, or the Holy Spiritual Presence.

CHAPTER V

THE SPIRIT IN A SENSE

OF

VOCATIONAL DEDICATION AND DESTINY

THE EXPERIENCE OF THE CALL TO THE MINISTRY

The odd thing was that before God closed in on me, I was in fact offered what now appears a moment of wholly free choice. I am inclined to think that this came nearer to being a perfectly free act than most that I have ever done.¹

In consideration of what it means to receive a "call" to the ministry this investigator finds a complex issue having theological, psychological, and sociological dimensions. No one point of view has all of the answers, nor, certainly, does any one experience or even many experiences survey the full scope of the question. But in the final analysis the real question is, "How do persons who find their vocation within the ministry experience that calling within themselves?" "What is their own image of the vocation into which they are called; what are its roots in their experience, and what crucial decisions do they face in seeking to fulfill it"? As Carroll A. Wise supports, theologizing and psychologizing are valuable in their place, but they do not create the experience of vision followed by

¹C. S. Lewis, Surprised by Joy (New York: Harcourt, Brace, and World, 1955), p. 224.

commitment. This comes in Christian Experience only through a living relationship with the living Holy Spirit of God. But the vision and the commitment may be experienced in relation to a lesser god, or a false god, even though it is couched in conventional Christian symbols. Even in such experience, the Holy Spirit may be present, calling us to our real vocation through the dissatisfaction, frustration, and pain experienced in our avowed vocation. And Wise adds: "it could be that the difference between serving the living God and a lesser god is not whether we are in the ministry or not, but how we are in the ministry!"² A case in point concerns an under-graduate student of this writer's Ministerial Orientation Class who spoke of his "calling" as a vivid experience, but with much consternation as to the validity of it.³ However, his present dedication to the task of ministry confirms his belief in it.

As Daniel Day Williams says: "the divine call is always a summons to creativity and a new life in the midst of the old."⁴ A deep gulf can often be seen between what

²Carroll A. Wise, "The Ministry As A Vocation," Pastoral Psychology, XII, (March 1961), 7.

³Henry Zollinhofer, "My 'What Ever It Is' - Calling?" (paper read to Ministerial Orientation Class, Texas Wesleyan College, Fort Worth, Texas, September 1965), See Appendix, pp. 113-115.

⁴Daniel Day Williams, "Vocation in the Christian Ministry," Pastoral Psychology, XII, (March 1961), 12.

one is intended to be and what he is; but one is called only to serve in the spirit of love and to believe in the reality of the Kingdom of God, not to create a perfect world or church according to a pattern. To enter the special ministry of the church is a decision taken with the same acceptance of the uncertainties of life as any other Christian decision which is serious. The minister who undertakes his work in that spirit shares in the universal comradeship of all who live by faith.

A full consideration of the "experience of the call to the ministry" cannot be dealt with adequately without examples of particular people and their "madness of love" story. Some consideration of religious genius is certainly in order for the calls of Abraham, Moses, Amos, Hosea, the Isaiahs, Jeremiah, Ezekiel, Paul, Luther, Calvin, Zwingli, Fox, Bunyan, Wesley, Boisen, and others are subject to fairly close scrutiny. Their fruits are well-known. But how were they so self-directed toward such sensitive religious insights?

In Clark's, The Psychology of Religion, the case studies of Anton T. Boisen, George Fox and Jeremiah present religious genius as a call from madness, or near madness, and the schizoid personality attributes are seen as being necessary for withdrawal and attack.⁵

⁵Walter H. Clark, The Psychology of Religion (New York: Macmillan, 1958), p. 344.

Other Old Testament and New Testament greats could be examined in like manner: Samuel, Saul, David, Jesus, John the Baptist, Peter, and others, but the question, "Is the call to the ministry the work of the Holy Spirit as seen in the lives of various religious leaders or is it 'self-styled' peculiarity?" can only be answered as a judgment that this investigator is not prepared to make. The criterion: "By their fruits you shall know them" is a help, but surely it is one based upon much bias.

Certainly there are two sides of the experience of Christian vocation. Fundamentally, Christian vocation is a calling; we are chosen. On the other hand, we also choose, that is, we make a response to the call that we experience. "This means," as Wise states, "that there are both theological and psychological elements in any decision to enter a Christian vocation. The theological is concerned with the God-man relationship, and with the ultimate dimensions of the call and acceptance. But no man makes such a decision who is not involved in the crucial experiences of human existence, and these experiences have a profound bearing on the way in which he hears, understands, and responds to the call."⁶

It is here that the psychological understanding of

⁶Carroll A. Wise, "The Ministry As A Vocation," Pastoral Psychology, XII, (February 1961), Part I, 3.

man may throw some light on the decision for Christian vocation. The weakness of much theological vocational guidance has been its lack of insight into the human dimension. Surely, "the psychological approach is not a complete perspective on the problem. But it is a perspective which has been denied or ignored to the detriment of both human being and of the Church."⁷

What does it mean when a person says, "I am going into the ministry because I want to serve others," or "because God has called me," or "I feel the need to preach to others," or many other statements which are given?

Theologically, the experience expressed in these statements may be understood in different ways, but the basic question would be: "What do these experiences mean in regard to the person's relationship to God's Holy Spirit"?

Psychologically, we would ask: "What do these statements mean in regard to the person's relationship to himself; what are the emotional needs which are motivating him in his decision?"

Theology and Psychology today stand in profound need of each other, though many adherents of each discipline are not aware of this or have a need to be antagonistic to the other. Strictly speaking, the idea of the call to the ministry is a theological interpretation of a variety of

⁷Ibid., p. 4.

human experiences. Even theologians do not agree as exactly what constitutes a call, and this is to be altogether expected from the nature of the situation. The call to the ministry is not a matter of fact; it is a theological interpretation of a complex constellation of processes and experiences in the life of a person. As a theological interpretation, it attempts to state how a person and certain experiences which he has had are related to God. It cannot describe these experiences in any exact way without destroying the theological function, which is essentially on the level of meaning. As Wise states:

Strictly speaking, psychology can begin to study the "call to the ministry" through the understanding of the religious symbolic formulations, not on the level of theological meaning. But more deeply, psychology can study the processes within a person and in his interpersonal relations, which make up the configuration of experience which are interpreted religiously as a call.⁸

An important aspect of both unconscious and conscious factors is the persons' conception of himself, his ideas and feelings about who he is, what kind of person he is, and how others should relate to him. Another way of saying this is in terms of the individual's fantasy of himself. "Physician, heal thyself," may still be said to the clergyman whose own neuroses block his helping operations, says Charles Stewart.⁹

⁸Ibid., p. 7.

⁹Charles W. Stewart, The Minister as Marriage Counselor (New York: Abingdon Press, 1961), p. 20.

In regard to the unconscious factors playing a commanding role in influencing a call to the ministry, Wise points out several important points to consider. In the case of a young person who is sincerely interested in a religious vocation and who feels a call but who finds intense parental opposition to his plan needs to be aware of their opposition and helped to gain emotional freedom from their control and domination of his parents so that he could exercise his own initiative in making his decision.¹⁰

Another kind of conflict is that in which the young person is seeking a solution of an emotional conflict through the possibility of entering a religious vocation. Wise tells the story of the young man whose real motive in going into the ministry was that of atoning for his intense sense of guilt in relation to masturbation. He felt that in order to find forgiveness for this "sin" he would have to devote his life to the ministry.¹¹

Other people find themselves drawn to religious callings by strong ego drives. Certain aspects of religious work, such as preaching, offer considerable outlet for ego-tistical needs. A "cure" for this "sickness" could be the inspiration of the Holy Spirit. As Brunner states: "a Holy

¹⁰Carroll Wise, Pastoral Counseling (New York: Harper and Row, 1951), p. 196.

¹¹Ibid., p. 197.

Spirit cannot be present in an egotistic encasement. A Holy Spirit is always a humane Spirit. He who has God in his heart is cognizant of the fact that he must always think of others. For he who loves God also loves God's creatures and children."¹²

Some feel a compulsive need to go into the ministry. Certain neurotic and psychotic drives work out in the direction of a sense of religious mission. This brings us to the problem of what has been called "the neurotic need for helping other people." Wise warns that "the neurotic need to help is likely to exploit the problems of other people for the benefit of the worker. This of course is an unconscious motive."¹³

The self-understanding of the minister is of primary importance...only through the understanding and acceptance of his own motivations and the dynamics of his own reactions is he freed enough from his emotional blind spots to understand others and to function adequately as a helper.¹⁴

The minister, naturally enough, has emotional needs which must be met. It is folly to assume that, because he

¹²Emil Brunner, I believe in the Living God (Philadelphia: Westminster Press, 1945), p. 122.

¹³Wise, Pastoral Counseling, p. 199.

¹⁴Dean Johnson, Marriage Counseling: Theory and Practice (Englewood Cliffs: Prentice-Hall, 1961), pp. 39-40.

in a minister, his needs are less intense, or that they can go unmet. John Kildahl makes a list of some of these important needs which he says include: (1) a feeling of self-esteem and moral worth; (2) a feeling of being able to cope with one's environment; (3) meaningful interpersonal relationships; (4) the satisfaction of physical functions--oral, excretory, genital, and motor; and (5) a unifying view of life which gives coherence and direction to one's existence.¹⁵

Kildahl observes that:

wittingly or unwittingly, the minister will use every means at his disposal to gain satisfaction of these needs or else suffer emotionally when they go unmet, or what is even worse, when they go unacknowledged by himself. The tragedy, often is, that a minister has only his church work as his only means for him to gain his life satisfactions.¹⁶

A question could be raised, however, when one considers the life of such a one as Pope John XXIII who said:

since the Lord chose me, unworthy as I am, for this great service, I feel I no longer have any special ties in this life, no family, no earthly country or nation, nor any particular preferences with regard to studies or projects, even good ones.¹⁷

Pope John's salvation appears to come from being acutely aware of himself as he observes:

¹⁵John P. Kildahl, "The Hazards of High Callings", Pastoral Psychology, Vol. XII, (March 1961), 41-42.

¹⁶Ibid., p. 43.

¹⁷Pope John XXIII, "Journal of a Soul", Los Angeles Times, (March 15, 1965), See Appendix, pp. 109-110.

the maxim 'Know thyself' suffices for my spiritual serenity and keeps me on the alert. The secret of my success must lie there: in not searching into things which are above my ability and in being content to be 'meek and humble of heart.'¹⁸

As Kildahl says:

A minister should have enough sources of satisfaction and security in his nonprofessional life so that he is not tempted to use his parishioners for the attaining of those needs. The pastor must be free of the need to use his parishioners, else he is working, not primarily for the parishioners' well-being, but rather for his own needs for success. He must not need to see people converted, nor counseled successfully, nor saved from divorce. This would be only using these parishioners as a means by which the pastor proves his abilities. To guard against this danger, in a work so important as the ministry, is a difficult task. But it can be done when the minister works at having a successful and satisfying private life. Such a private life pays dividends in the mental health of the pastor, and in parish work which is well done.¹⁹

In the case of the minister there is a danger that his vocation may become his whole life, his whole reason for living. A minister must have enough avenues of gaining security and satisfaction in his non-professional life so that he need not use his parish or parishioners as a means for gaining security and satisfaction. Certainly, to "serve" is the antithesis of "to exploit" or "to manipulate."

"In any experience which can be interpreted as a call," Wise points out, "there is always a decision. A decision is always a culmination of psychological processes,

¹⁸Ibid.

¹⁹Kildahl, op. cit., pp. 45-46.

conscious or unconscious, or both."²⁰ The emphasis here is that the decision is made by a person, and it is the person that we are trying to understand psychologically. It is false to study the "call" as isolated from the whole person, and its meaning may differ in different persons.

Wise is convinced that: "any vocational decision expresses the needs, drives, and basic patterns and relationships of the person making that decision. The need for belonging and love, for self-esteem or the esteem of others, the need to express ones' inner patterns such as submissiveness or dominance, the need to express and develop ones' abilities and potentialities, or to become oneself--all of these are important elements in vocational decisions, including decisions for a religious profession."²¹

Richard Niebuhr, in considering the "experience of the call to the ministry," talks about four points which could constitute a "call" to the ministry. They are: (1) a call to be a Christian; (2) the secret call; (3) the providential call; and (4) the ecclesiastical call. It seems logical to state that the primary response must be the Christian conviction of the individual. It would not be conceivable any other way. Beyond this point the author

²⁰Carroll Wise, "The Ministry as a Vocation," Pastoral Psychology, Vol. XII, (April 1961), Part III, 8.

²¹Ibid.

states that vagueness exists in the churches today about what constitutes a call. But the call to be a Christian is variously described as the call to discipleship of Jesus Christ, to hearing and doing the Word of God, to repentance and faith, et cetera. The secret call, according to Niebuhr, is that inner persuasion or experience whereby a person feels himself directly summoned or invited by the Spirit of God to take up the work of the ministry. The providential call is that invitation and command to assume the work of the ministry which comes through the equipment of a person with the talents necessary for the exercise of the office and through the divine guidance of his life by all its circumstances. The ecclesiastical call is the summons and invitation extended to a man by some community or institution of the Church to engage in the work of the ministry.²²

Where does the minister receive his authority in this four-fold concept of the call? Is his authority from the people, or from the Church, as an institution, or from God? If we believe authority as coming from the people then we relegate the idea of the Church to a social position and if we discuss authority as coming from the church or denomination then we institutionalize it. If we discuss

²²Richard H. Niebuhr, The Purpose of the Church and Its Ministry (New York: Harper and Row, 1956), p. 64.

authority as coming from God then we must include, by necessity, the concept of the "call," for they are inseparable.

Neibuhr claims personal experience, discipline and study of the Scriptures are the "foundation stones" of the minister's authority. Niebuhr believes that the basic power of the ministry lies in the faithful interpretation of God's Word because of the actual power of the Bible. The authority, then, must stem from God and be recognized by the Church and increases as the minister points the way to the sovereignty of god.²³

The idea of the people about why and for what purpose are ministers sent is extremely relevant to this discussion of the call. Briefly, the impression by the people of the church, and consequently the minister, is either exclusive or ecumenical. Confusion on the part of the people rightly indicates confusion of the duties, authority and the position of the office of pastor. The obvious attitudes of the people toward the ministry are in need of clarification. A new ecumenical outlook would be included as definitely helpful to the Church in better understanding the purpose of the ministry.

From visiting ministers in their parishes and interviewing them about their purpose as ministers, Frederick R.

²³Ibid., p. 72.

Kling, Director of the Ministry Study Educational Testing Service, Princeton, New Jersey, reports that:

ministers from very unlike denominations do look upon their purpose primarily in terms of people and of the value structures underlying their lives. They regard their work as imparting to these people the insights that will enable them to see through and to avoid the inviting but shallow emphasis of life described as the self-indulgent cluster of goals and to seek instead within the framework of the Church and of Christian commitment a more meaningful, worthwhile, and satisfying conception of life. They verbalize it with varying facility, and find it much easier to give examples of 'what they're trying to accomplish,' examples that seem invariably to involve people whose lives have been made happy and valuable by a new structure of values.²⁴

To verify this report, this investigator has found in the statements of newly commissioned missionaries virtually the same examples. In addition, there is a real sense of the "call" of God to accomplish these goals through the work of the Holy Spirit.²⁵

The Holy Spirit participated in the conflictual stresses of Jesus' temptations in the wilderness presenting him with the resources for clarifying his mission under the impact of the "Tempter's" appeals. The Holy Spirit anointed Jesus to the ministry of healing, reconciliation, and proclamation of the "good news."

In the life of Paul the Holy Spirit directed the

²⁴Frederick R. Kling, "Value Structures and the Minister's Purpose," Pastoral Psychology, Vol. XII, (March 1961), 23.

²⁵See Appendix, pp. 111-116.

church at Antioch to set him apart for the mission to which he was called. The Holy Spirit prevented his going into Bithynia and led him into Macedonia instead.

Peter found his work with Cornelius approved by the Holy Spirit and entered a new phase of his own personal calling, although he did not do so without conflict. The persistent participation of the Holy Spirit in both creating and resolving the conflicts of calling and vocation are documented abundantly in the apostolic witness.

The calling of God in Christ creates an ever-sharpening ethical conflict, and the self-actualization of the individual progresses in response to the continuing encounter with the Holy Spirit who creates and "supervises" this growth. As Paul says,

"For God has not called us for uncleanness, but in holiness. Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you."²⁶

THE SPIRIT IN INTER-PERSONAL RELATIONSHIPS:

THE MARRIAGE VOWS IN PASTORAL PREMARITAL COUNSELING

How can we account for the sense of solemnity which nearly all persons feel when they experience a marriage ceremony? Do they feel that they are on holy ground because the dangers are so great and the opportunities are so tre-

²⁶I Thessalonians 4:7-8.

mendous? The gamble is for high stakes and it is supposed to be for keeps! Usually, people do not feel a sense of awe about most human transactions; they do not feel like kneeling as they observe the deal of the automobile salesman (though maybe they should), but they are filled with wonder when they watch two people, of opposite sex, as they stand before an altar and pledge their lifelong devotion to each other. Two people, who have never really lived together at all, undertake, by a relatively sudden act, to live together all the rest of their lives! They inaugurate something really novel in the world, their particular home, and their union is likely to result in the birth of new human beings, who would never have been born, in all eternity, apart from the particular decision which this ceremony expresses.

Out of this excitement, aroused by the sense of possibility both for good and evil, there emerges the fair form of the family ideal, which continues to attract couples, so that they "make the leap" and neglect the dangers. This ideal is something very precious, even though we illustrate it only in part and fitfully, and see it but dimly. This analysis is concerned, at this point, not merely with modern man's unfortunate practice, but with the activity of the Holy Spirit in the fairest dream we know. Our purpose as ministers must be to undergird it, to

make it more explicitly understood and thereby to help make it more likely to prevail. For all its' failures, the church, at this point at least, is still ahead of the "world."

Westermarck says, "Jesus did not prescribe any particular ceremonies in connection with marriage, but it has been assumed that the celebration of it among Christians was from the very first accompanied with suitable acts of religious worship."²⁷ Certainly, as the Methodist marriage ritual indicates, Jesus attended at least one wedding ceremony and celebration and helped to make the occasion a success. The minister will not be able to turn water into wine, nor should he desire to, but he can help prevent words from turning into "ashes" by valid premarital counseling.

The minister can help young couples to see that the sacredness of marriage as it has been developed in the Judeo-Christian pattern of human life is best understood by emphasis on several important features. The first of these that could be discussed with the couple with much profit is THE CONCEPT OF COMMITMENT AS AGAINST MERE CONTRACT. It is this mood of commitment which distinguishes the family from other institutions and makes it intrinsically a religious institution. Commitment is the

²⁷Edward Westermarck, A Short History of Marriage (New York: Macmillan, 1930), p. 225.

crucial step in religious experience. Faith is not merely intellectual assent to a set of propositions, but the supreme gamble in which persons stake their lives upon a conviction. It is closer to courage than it is to mere belief. In this sense, marriage is an act of faith. The two participants in the marriage service pledge themselves "for better or for worse!" Frankly recognizing the dangers and pitfalls in advance, the ritual tends to be intensely realistic rather than sentimental.

As Burkhart points out, when each makes his covenant with God and with his partner, they will say, "I take thee.. .."²⁸ The pastoral counselor can help the couple know just how important it is that they have insight into who they really are, just who that "I" really is. And just as important is that they know as much as possible the one with whom they make their commitment. Accepting them then as they are, the marriage partners recognize the human limitations in each other and make the "leap" into a faithful relationship. Undoubtedly some dim understanding of this is very widespread, and this accounts for the fact that many, including college students and graduates, who have no connection at all with any organized religion or church, turn to the minister when marriage is planned. They sense, some-

²⁸Roy A. Burkhart, The Secret of a Happy Marriage (New York: Harper and Row, 1949), pp. 68-69.

how, that the highest things belong together; possibly they are sufficiently sensitive to realize that there is at least one human undertaking that is debased if it is wholly secularized. This is evidence of the Holy Spirit at work in an inter-personal relationship of the highest order.

The standardized marriage service recognizes the strong possibility of economic difficulties, including real poverty, so the participants are to take each other "for richer, for poorer." One partner may become ill, one may be unable to become a parent, but this eventuality is recognized too; they are to take each other "in sickness and in health." Far from being a temporary affair, they pledge their faith "so long as both shall live." If it were a contract it would have an escape clause and, as Russell Dicks has pointed out:

By going over the ceremony, step by step, carefully emphasizing the meaning of each phrase of the service, and by examining the prayers, as well as the pledge, the couple are helped to realize the seriousness of the relationship they are accepting. The relationship itself had already been established, now it is a matter of accepting it before the community and God. The marital relationship now has legal and spiritual significance."²⁹

James Christensen adds his weight to the importance of giving better preparation before the marriage takes place. He states that the pastor-counselor shares in this

²⁹Russell L. Dicks, Premarital Guidance (Englewood Cliffs: Prentice-Hall, 1963), p. 132.

responsibility and has a unique opportunity to contribute to successful marriages. True marriage, he points out, has roots in spiritual and mental affinity as well as physical attractiveness. He states, "Ultimately, true love is born from the hearth of God."³⁰ This is why the minister plays a unique role as a marriage counselor. Christensen, also, would have the couple answer these pertinent questions:

(1) are you planning for a lifelong marriage?; (2) do you believe that marriage is a sacred relationship?; (3) do you intend your marriage shall be "till death us do part?"; (4) do both of you accept the marriage vows wholeheartedly?; (5) do you both promise to seek the help of a marriage counselor or minister in event of serious difficulty?³¹

Another important feature of marriage in the Judeo-Christian tradition is its PUBLIC CHARACTER. With one voice our best resources have told us that true marriage cannot be a private affair. Some who would resist premarital counseling must be dissuaded and helped to see the importance of this fact. For marriage is not primarily a device designed to provide personal pleasure to two people who pool their selfish interest. It is or can be a highly pleasurable undertaking, physically and otherwise, but the social

³⁰James L. Christensen, The Pastor's Counseling Handbook (Westwood, New Jersey: Revell, 1953), pp. 123-124.

³¹Ibid., pp. 133-134.

responsibility involved is intrinsic. The union is likely to produce children who may be a burden or a strength to the outside community. It is therefore foolish to tell the neighbors that it is none of their business. The family can never be a private institution because it contributes to the total good or ill of society; from it comes influence that affects mankind. The union of the parents of Abraham Lincoln affected millions besides themselves. Likewise, the marriage of any couple can affect countless others. In ancient Israel it was understood that the purposes of marriage were complex, rather than simple. It existed, they thought, to propagate the race, to satisfy emotional needs in beneficent ways and to perpetuate religious experience. In short, the family was understood as the fundamental unit of the social order. A man and woman who begin living together with no further ado are outside the Judeo-Christian pattern because they are thereby denying the deep fact of community sharing. What is held here is that marriage, being intrinsically sacred, ought not to be consummated lightly, but should receive the blessing of a group who care in a "Holy Spirit." A wedding is a religious occasion during which a man and a woman make vows of lifelong fidelity, in the presence of those whose approbation they prize and whose blessing they seek.

Henry Bowman, a layman, in the Department of Sociology at the University of Texas, reiterates this

feature by pointing out: "the phrase and in the face of this company usually follows the statement, dearly beloved, we gathered together here in the sight of God. And being thus, it is a reference to the importance of marriage as a basic social institution. Because society has always been deeply interested in and concerned with marriage, it is taken for granted that representatives of society should witness a wedding."³²

The wise pastoral counselor will take the opportunity in premarital counseling to discuss the family and friends aspect not only of the wedding ceremony itself, but in the wider scope of their growing relationship. How many young couples have been separated and even divorced early in their marriage because they did not take into consideration the broad dimension of their union?

The family, as we know it in the Western world, is a composite of many factors, some Greek and some Roman, but the dominant factors are those which have come in the Judeo-Christian tradition. It is from this tradition that we have inherited the particular sort of sacredness which marriage involves and the particular sort of equality which it obtains between family partners. Students, influenced more than they know by the dominant Biblical view of the family,

³²Henry A. Bowman, Marriage for Moderns (New York: McGraw-Hill, 1954), p. 277.

are nearly always shocked by the passage at the end of the Phaedo, in which Socrates says explicitly that he did not wish to have his wife or other women with him during his last hours on earth. Such a passage would have been almost unthinkable after the Christian era had begun. The recovery of the Biblical pattern is nearly always beneficent and to this day the Jewish family life, when it is a conscious cultural inheritance, is probably the finest that our generation has to offer.

By the beginning of the Christian era the Hebrew people had long rejected polygamy and had arrived at a settled conception of the family as existing primarily of two adults and their children, joined together in an intense fellowship, not merely for their own advantage but for the common good. This conception was passed on to the early Christians and through them to the whole of Western Civilization.

The existence of the family rests on many foundations, some of which are strictly biological. Two biological facts are very important in this regard. The first is that the human being feels sexual desire at all seasons of the year, standing, in this regard, in strong contrast to many other creatures (as, for example, the deer who experiences this desire at one season only). This is one of the reasons why there is some tendency for a man and a

woman to live together permanently.

The second important biological fact is that of the long period of helplessness and need on the part of the human young. Man's young mature very slowly. If they are to live at all they must be cared for for a long time and the fact that they are highly educable tends to increase this period of dependence. Man's need of education, both mental and moral, is different in kind from anything known in subhuman nature and demands appropriate institutions for its development, the chief of these being the home.

The home and family is the effort to satisfy successfully a great variety of human needs, both physical and spiritual. As such, we need to be reminded of the fact that it is "the most successful of human institutions."

This point is made by George Homans:

We do not mean to imply against the evidence, that all marriages are happy, but that marriage must fulfill a universal human need, if we can judge from the fact that the nuclear family, consisting of an approved association between a man, at least one woman, and their children is found as a recognizable unit in every known society.³³

Another essential feature of marriage, in the Judeo-Christian tradition, that the minister should discuss with couples to be married is the FREE ACCEPTANCE OF A BOND, something which limits the undisciplined self-expression

³³George C. Homans, The Human Group (New York: University Publishers, 1959), p. 123.

which is natural to man. For just as marriage is not primarily for the personal pleasure of the couple concerned, likewise it is not compatible with absolute freedom.

The binding element is inherent in the spiritual ideal because without it, all the finer fruits of family love are impossible to produce. Couples can be helped to see that marriage ties are permanently binding, not because a minister has said some words, but because an unbinding marriage is no marriage at all. The person who flits from one mate to another never really has an intimate spiritual union with any. But the central paradox is that the person who admits that he is bound thereby achieves the highest level of freedom; he is free from the superficiality of the philanderer.

Against this Jewish background of the philosophy of freedom, Christian thought, beginning with the New Testament, has worked out a conception of freedom which elaborates the central paradox. Only those who have accepted some bondage are really free. Freedom may be the moral goal, but it cannot be achieved directly; it must be earned. The mistake of so many is the fallacy of simplicity; they want freedom easily and cheaply, but they learn finally that it cannot be had in that market. What they get, instead, is a spurious article, which keeps them in permanent bondage to the passing appetites of the moment.

The first verbal responses demanded from the groom and bride in the marriage ritual help us to appreciate the ABSOLUTE FINALITY OF THIS VOW: N., wilt thou have this woman to be thy wedded wife, to live together in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all other keep thee only unto her, so long as ye both shall live? As the Methodist Pastor's Manual for Premarital Counseling points out: "it is difficult to imagine a more complete, total, and unequivocal commitment than this one. Emphasis on the weight and scope of this pledge is of utmost importance."³⁴

The pastoral counselor should acknowledge that the desire to escape family responsibilities is practically universal at some time or other and if mere inclination were followed every family would break to pieces. Ministers, of all people, have known countless homes that have been made scenes of enduring wonder by the fact that an accepted bond had held the members together in spite of hard work, poverty and much suffering.

Probably the most excruciating conflicts in marriage and family are in contemporary persons' role-conflicts. The stereotyped patterning of roles for various people

³⁴Henry Bullock (ed.), The Pastor's Manual for Premarital Counseling (Nashville: Methodist Publishing House, 1958), pp. 105-106.

stifles true self-actualization. Roles make the activation of the life of the Spirit of creativity difficult. For example, a man sees his role as a man too narrowly defined in terms of how "tough" he can be and how much money he can make. The wife suffers a collision of roles in her definition of her identity both as a homemaker and as one who works outside the home.

The temptations of the role-ridden modern are many. His early years are spent in trying to clarify his identity, sexually, vocationally, and religiously. His young adult years of emancipation are spent in the struggle between accepting and rejecting his professional or occupational role. His mature years, after the first flush of success or blush of failure, are spent in either limiting the extent of his activities or justifying the role he has taken in his vocation and calling. The seasoned years of middle age are beset by the temptations of the bored and the fatigue that comes from being used by people who are interested in him as a "public figure" against a "background" of social influences but do not care much about him as a self in his own right for his own sake. If his whole selfhood has been absorbed in his work, he loses meaning and reason for living. If his work has been mainly for the purpose of livelihood, he is cramped with economic anxiety. A mother, likewise, who has "raised" her children and they

are gone from the "nest" experiences a similar feeling when the children were the center of her being.

Therefore, the developmental pilgrimage of the self under calling and vocation, marriage and family is attended by conflict at every stage. The "unholy spirit" departs from us, too, for only a season after the first definitions of our selfhood, and, in the instance of marriage, pair-identity. The Holy Spirit, one can expect, is always at hand. He is available for the continual renewal of life. The task of clarifying our purposes in life and love from time to time comes attended by the perfecting work of the Holy Spirit. The process of the self is not merely that of the continual sanctification of man through the work of the Holy Spirit. We speak of the work of the Holy Spirit advisedly. The Spirit has identity and purpose which is shared with men in the continual clarification and simplification of our calling and family life. Through the Holy Spirit, in love and marriage, calling and vocation, we are laborers together with God.

ASPECTS OF THIS STUDY FOR AN UNDERSTANDING
OF THE
HOLY SPIRIT IN MAN'S EXPERIENCE

Elements in our tradition, more or less mythically expressed, illumine the human predicament as it is here

interpreted. These elements are not only religious but also moral and philosophical. For example, the Ecclesiastical tradition concerning the meaning of history. According to this doctrine, the chief lesson to learn from history, by those able to understand, is despair. All human outreach after the good, so these traditions declare, ends in defeat. Numbers of people throughout considerable stretches of time may seem to prosper; but, sooner or later, the surge of circumstance hurls them back into futility or frustration, and the magnitude of their fall often seems to be measured by the greatness of the illusory good they have attained.

The fate of man in history, so the doctrine runs, is the judgment of God--the judgment imposed because man uses his power and prosperity to serve the good as discerned by his own appreciative consciousness rather than the good as determined by the creative power of the Spirit of God. The more power and wealth he attains, the more perverse, or at any rate the more potent, does he become in this misdirection of human endeavor.

This judgment of God and the despair it brings are not merely condemnation; they really open the way of salvation and fulfillment; for despair concerning the reliability of his own appraisal of value may lead man to commit himself to the healing and guiding grace of God.

There is no virtue in despair for its own sake; for it may be one of the worst of all evils. But when it turns man to trust the grace of God alone and not his own reason or sense of value or other human power, it opens the way to life's fulfillment. As a gateway into this transformed way of loving and living, where security is found in the power and goodness of God, despair is the highest wisdom.

If it be true that the structure of man's appreciative consciousness is microscopic in range, distorted in form, and resistant to change, as this investigator believes it is, ancient Biblical teaching is correct, even though it is often cloudy and unintelligible in the manner of its expression. The "grace of God" would then be creative transformation become dominant in the life of man. Despair would apply not to man's capacity to undergo transformation on meeting the required conditions but to the ability of his reason, his empirical findings, his appreciative awareness, or any other such capacity of the human mind to attain the greater good except as it is used to search and serve the demands of the Holy Spirit. Every human capacity has its noble and indispensable task to fulfill, namely, to search out the nature of this creativity and to meet the conditions it may demand. But the actual directing toward the good and the actual achievement of it can be exercised not by any ability of man but only by the Holy Spirit when accepted as sovereign over life.

The general line taken by modern men of science, and by those who like Alfred North Whitehead and others have sought to draw out the metaphysical implications of scientific inquiry into the facts, is that the world is no dead automaton but rather an "organismic" reality, in which there is both continuity of process and the emergence of genuine novelty--new things do appear and must be reckoned with in any adequate account of the world. Thus living matter is different from inanimate matter; consciousness is not the same as life; the recognition of values and aspiration for their attainment are more than mere psychological functioning.³⁵

An increasing number of thinkers who have used the findings of science in their effort to develop a philosophical interpretation of the world as a whole--a metaphysic, in brief--are prepared to admit that while the universe permits of increasingly precise description through scientific procedures, it cannot be explained by these methods. The world which science describes is contingent, changing, a world of phenomena; it neither explains itself nor does it of itself provide an answer to the deepest questions men are impelled to ask--questions concerning ultimate meaning, purpose, value, and intention. Hence there is much great-

³⁵Alfred N. Whitehead, Adventures of Ideas (London: Cambridge University Press, 1935), p. 170.

er readiness to listen to what may be said from the non-scientific side about a divine ground of existence, a reality in relation to which change occurs, a purpose that is being realized in the created order. The religious question is once again being asked; and the possibility of a religious answer is not entirely rejected.

What, then, do the Jewish-Christian Scriptures have to say on the relationship between God, understood as the ultimate explanation of all things and the purposer who works through them toward a goal, and the order of creation including nature, history, and human experience?

First, of course, the Scriptures are insistent on the reality of God and the necessity for his existence as explanation of all that is not God. The men who wrote the Scriptures did not think in scientific or philosophical idiom; they were more like poets, thinking in vivid pictorial images. But it requires no demonstration that they were convinced that "in the beginning God created the heaven and the earth;" that he upholds them "by the word of his power;" that he is ceaselessly their source and their governor. In the second place, the Scriptures do not regard the world as "apart from" the Holy Presence of God. They never fall into the Deistic position that the creation is unrelated to God save as he is the "first cause" of it. On the contrary, God is regarded as unfailingly active not only

in sustaining the creation in existence but also in working in and through that creation, molding it to the ends he has determined. Never does he let it get out of his control; he is ceaselessly operative in every nook and cranny of the created world.

It is remarkable--although some modern theologians forget this--that the Bible sees God always in relation to the world he made and is making; it does not speak of some "unmoved mover" dwelling in supreme isolation away from his creation. He is indeed "exalted far above all worlds," but this is only a metaphorical way of stating that he is never exhausted in his nature by the "operation of hands." He is transcendent over his world, yes, but he is also unfailingly concomitant with and immanent in the world. This is to use philosophical language, which the Scriptures do not employ, to describe the consistent Biblical conviction that the "high and lofty One that inhabiteth eternity" is close at hand and at work in creation and that of every atom of creation it can be said that because God is there, "not one faileth."

Thirdly, since God's Holy Spirit is faithful and consistent in his operation, his purpose runs throughout the creation; he is not a God who alters that purpose by whim or a change of mind. He can be counted on to act in the present and in the future in ways which are known from the

past. This is not to suggest that he does not bring new things to pass, for certainly the Bible says that he does do this, but that there is a grand unity both in his plan and in the achievement of it which makes it possible for men to trust him and to rest upon his never-failing faithfulness to his revealed character and his established methods. That confidence, by the way, explains why the Old Testament is bound up with the New Testament in the Christian Bible.

The notion that the Spirit of God has created a world which is so badly constructed that it gets out of hand, that in consequence he must interfere or interpose or intrude to violate its great consistencies, and that he is not known by us excepting through such meddling, is a shocking denial of these three main Biblical emphases: that God is ultimately the one and sufficient explanation of the creation; that he is at work and hence revealed in the whole of it and in every detail of it, including the personality center of man; and that he is faithful and consistent so that he always acts like himself as a faithful "Creative Spirit" and not like a fumbling and interfering artificer. Of course the Scriptures do not envisage a series of secondary causes such as we know. On the other hand, however, they are very clear that both in what we should call such secondary causes (that is, the run-of-the-mill occurrences in the world) as well as in those events

which seem somehow more directly to manifest what he is "up to" in his world" (which we would be obliged also to describe in terms of some series of causes), the Holy Spirit of God is not only at work but is also revealed--he expresses himself in the world by what he brings to pass, or allows to come to pass, within it.

Doubtless such a world view raises enormous problems, especially in respect to what we call "evil" in all its aspects. But, despite these problems, the central assertion is: that the Holy Presence is there and that even those aspects of the creation which seem to us contrary to the good and the true are somehow held within his power and will in the end be "turned to his praise."

It is in a world like that, then, that the Christian envisages man's existence, sees him as a creature, made for a purpose, made for community, compact of mind and body in one organic unity, seeking the fulfillment of which sexual love is a sign, in defection from his true self but yet restored in Christ to the wholeness that is purposed for him in the divine intention and that is his eternal destiny. It is against the background of such a conception of the world that a consideration of the problem of human freedom must take place. To that consideration this study now turns.

Freedom, for the Christian man, begins with a common

experience known to all men; it goes on to include data that are available only for those who look at freedom in the light of the particular affirmations of the Christian faith. This investigator's philosophy, apart from the religious convictions that he holds, is based on the assumption that experience rather than abstract theory is the best clue to significant truth. However compelling a theory may appear to be, it cannot provide much of a guide to action; and argumentation does not get one very far on matters of such "existential" import as freedom.

The place where we human beings really have freedom is in our choosing rather than in the conative drive of human personality which is what we mean by the will. It is also true that in many ways our freedom of choice is seriously limited. All our daily living, in all its phases, is nothing but the building up of a pattern of self-determination. The limits that are set on our freedom spring largely, although not exclusively, from that pattern; and there is a deep sense in which the truest freedom may be thought of as nothing else than self-determination--it is the result of the past choices which have made us what we are.

The fallacy of much so-called libertarianism was that it forgot these highly important and very obvious facts about man's experience. The whole situation in which as

men we inevitably find ourselves limits our freedom to a greater or less degree. But these limitations do not deny the reality of our freedom, as some people have thought; what they do, rather, is define our freedom and establish the areas in which we are really possessed of it. In addition, they help us to see that the really important question is not the particular degree of freedom we may have nor the extent of the limitations which may be put upon it.

We are meant to be "authentic" human beings, fulfilling ourselves and realizing ourselves as men. This implies that there is a norm or standard in terms of which we are enabled to judge whether or not a particular set of desirings, choices, attentions, is natural to us as men. It is precisely at this point that the Christian will introduce one of the elements in his understanding of the significance of Jesus Christ. Here, the Christian will insist, is the norm or standard for human life.

What is meant here is that the essential spirit of Jesus Christ, the true center of his human desiring and attention, can be taken as norm or standard. Christian experience for nearly two thousand years has insisted on this as the meaning of "the imitation of Christ," and that same experience tells us that such "imitation" is a genuine possibility for men and women today. This essential spirit of his humanity can become our freely chosen norm of human

life and authentic manhood, and hence the clue to what we shall seek to be and to what we shall seek to do.

Yet the perhaps surprising thing is that the genuine Christian cannot think of this as nothing but his own effort. He must indeed work out his "salvation with fear and trembling;" still he knows that all the while it is God's Holy Spirit which worketh in him both to will and to do of his good pleasure. In this paradox of divine grace and free human response is the whole mystery of the Christian life. It is not sheer mystery, however, for in his own fashion and degree the paradox is known to anyone who has been deeply in love and found himself both empowered and liberated by his responsive commitment of the loved person.

Our true freedom is to desire God's promises; it is to love that which we see his purpose in the world to be, that which he commands. The result of such desiring and loving is that we may have our "hearts set where true joys are to be found." By the increase in us of faith, hope, and love, by the growth in us of a deep devotion to the things that truly and rightly make us men, we are put in the way to being fulfilled in freedom and so enabled to live authentically as men.

In Paul's teachings, the Holy Spirit gives freedom, but the spirit of bondage again unto death is the result of

the law, sin, and "Satan" at work. In the Synoptic accounts, the Holy Spirit leads Jesus into the wilderness, but "the Evil One" himself tempts him. Jesus is portrayed by Paul as having "disarmed the principalities and powers and made a public example of them, triumphing over them in him."³⁶

Regin Prenter says:

Inner conflict may be said to be the battleground where the decisive final struggle between the law and the gospel, death and life, Satan and the Holy Spirit is fought. Therefore, the place where we may learn to know the Holy Spirit is in the school of inner conflict.³⁷

Prenter says this in his research on Luther's concept of the Holy Spirit, which was a concept in which the experiences of *Anfechtung*, or conflict and/or temptation, plays a major role. Luther himself says that the life of faith in Christ through the Holy Spirit must:

first become manifested in times of trial (*anfechtung*), as, for example, when faith must overcome sin, death, devil and hell. These are not insignificant foes. They make you sweat; they crush your bones; they make heaven and earth seem too narrow for you.³⁸

Thus spiritual development comes to pass as the Holy Spirit decisively focuses the self at the growing edge of

³⁶ Colossians 2:15.

³⁷ Regin Prenter, Spiritus Creator (Philadelphia: Muhlenberg Press, 1953), p. 208.

³⁸ Martin Luther, Works (St. Louis: Concordia, 1958), XXIII, 73.

the temptations, conflicts. No work of the Holy Spirit as Counselor is demonstrated crucially at the point of the individual's or group's acceptance of or resistance to responsibility for resolving the conflict according to the mind of God in Christ. The consolidation of each particular conflict is what can be called a "developmental task." Human development is not, says Seward Hiltner, "a mere unfolding gradualism, as if crisis and decision were completely foreign bodies."³⁹ The Holy Spirit works within the ambiguities of human decision and development, never conferring infallibility nor superceding the freedom of human judgment in making decisions. For example, Agabus was evidently speaking for the Christians at Caesarea when he inferred to Paul that the Holy Spirit advised against the Apostle's going to Jerusalem. However, when Paul would not be persuaded, they changed their minds. The Holy Spirit in the life of today, as Pittenger says, "works in men not to destroy their human capacities and their God-given insight into truth, but to correct and enlarge those capacities and that insight."⁴⁰ The conflicts which men experience are "teachable moments" under the instructive

³⁹ Seward Hiltner, "Darwin and Religious Development," Journal of Religion, Vol. XL, No. 4, (October 1960), 291.

⁴⁰W. Norman Pittenger, The Word Incarnate (New York: Harper and Brothers, 1959), p. 250.

tutelage of the Holy Spirit. In Acts 15:6ff. we see that there was much disputing, and yet it was finally resolved under the tutelage of the Holy Spirit that the gift of the Holy Spirit was to the Gentiles as well as the Jews.

The early church was able to resolve conflicts of direction through the work of the Holy Spirit in that they did not move upon the political ideal of majority rule, but upon the firm intention to seek the gladness and singleness of heart of the guidance of the Holy Spirit. The problems arising out of a diverse leadership, also, were met by the appeal for the unity of the Spirit in the bonds of peace. There were many gifts but one giver of the gifts, the Holy Spirit. The Holy Spirit is the Spirit of Truth, and, to use Lewin's words: "A far more stable ground for morale than the belief in any leader individually is truth itself."⁴¹

The Holy Spirit accomplishes his purposes in the resolution of social and personal conflict through the sense of direction, the kind of leadership, and the vocational commitment he elicits from the response of faith in the fellowship of believers. An individual's likeliness of being able to respond depends in turn upon his sense of certainty in belonging to the fellowship. The crucial work

⁴¹Kurt Lewin, Resolving Social Conflicts (New York: Harper and Brothers, 1948), p. 123.

of the Holy Spirit in both individual and social conflict is the refinement of the motives of men, assaying the dross and clarifying the adulteration or wholeness of the decisions springing from these motives.

The Christian community can, through the process of suffering, develop endurance and character which issue in hope. The community of remembrance in the Holy Spirit moves through the maturing power of the community of suffering as a creative vocation to become the community of expectation and hope. Such a community becomes a thesarus of experience accumulated over the years through which the individuals within it can grow as living selves in relation to each other in the Holy Spirit.

The conflictual character of the course of Christian development is not a smoothly contoured ascent from one state to another. Nor is it ever completed and finished.

Seward Hiltner says:

The first thing we know about religious development is that, whatever its specific nature, it is not a mere unfolding...it has spurts, plateaus, dips. It contains optimal occasions which if not taken at the flood, may lose something irretrievable... ⁴²

The explicit religious content of these decisive moments is clarified in the work of the Holy Spirit.

The Holy Spirit works faithfully in the individual at at least these points of focus in his identity--history

⁴²Seward Hiltner, op. cit., p. 292.

and heritage, vocation and calling, personal and inter-personal relationships, destiny and hope.

The Holy Spirit participates in the processes of memory. The painfulness of man's memories is often more than one can bear alone. The Holy Spirit stands with one in the re-interpretation of his biography of alienation and estrangement.

The Holy Spirit enables man to stay in touch with his own cultural heritage. The conflicts sometimes created by the decision to follow a certain faith often results in autonomy of one's family of orientation and his family of procreation which accentuate his personal development as a person. But this personal development requires a sustained relationship or responsible and mature love for one's family, nevertheless. The Holy Spirit guides in the resolution of the dilemma which these contradictory demands create.

More profoundly than this, however, the Holy Spirit is the Spirit of freedom. He works in the deepest recesses of the personality center to free the developing self from the conflicts created by the legalisms of his heritage. Paul called this the bondage of the law. For Paul, the Holy Spirit, not the law, was the living principle of the ethical life. The conflict between the law of God and the law of sin made a wretched man of him. But the "law of the Spirit of life in Christ Jesus," he said, "has set me free

from the law of sin and death."⁴³ Much of pastoral counseling as it is practiced today is devoted to making conscious the damage done by a legalistic misinterpretation of the Christian faith and communicating the ministry of the Holy Spirit. The Holy Spirit participates in the encounter of the self in his conflict over his heritage of legalism.

The Holy Spirit does not force a person to retrieve the repressed memories for the nourishment of life itself, nor relieve him of the consequences of his resistance. Such "grieving" of the Holy Spirit can go only so far until it becomes self-retributive. Lewin has described this resistance as "going-out-of-the-field" (aus-dem-Felde-Gehen) or withdrawal from the reality situation.⁴⁴ He says the successive duration of such withdrawals may increase until finally the person does not return. The grim realism of the New Testament and of some clinical records describes some detached persons who have gone out of the field of interaction with both God and man. In Christian terms, there is such a thing as sinning against the Holy Spirit. The Holy Spirit is the last outpost of God's conquest of evil beyond which man's conscious and unconscious resistance cannot with pardon go.

⁴³Romans 8:2.

⁴⁴Kurt Lewin, A Dynamic Theory of Personality (New York: McGraw-Hill, 1935), p. 90.

Luther said that no saint has really "learned and fathomed fully the meaning of faith unless he has found himself in despair, in the anguish of death, or in extreme peril."⁴⁵ This paradox seems to point in the direction of the birth of a living hope out of honest encounter with suffering and despair. It provides an inner conflict of continuing relevance to the mellowing and maturation of the self. Here, we need to ask the central question: Wherein does the Holy Spirit direct our decisive confrontation with suffering and despair and bring hope as a sense of ultimate destiny throughout the developmental pilgrimage of the self?

A prayer of Paul's sets the framework of thought on this subject: "May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope."⁴⁶ The threat of fatalism in our contemplation of our heritage, the role-riddenness of our sense of calling and vocation, the conflicts of our personal and interpersonal relationship, and the basic sense of the worthwhileness of life in our contemplation of our destiny all point to the need for continual filling of the life with hope. This prayer by Paul lays hold of the promise of the renewal of hope at each developmental stage of human existence that by the power of the Holy Spirit we may abound in hope.

⁴⁵Luther, op. cit., p. 73. ⁴⁶Romans 15:13.

The Holy Spirit brings the Living Christ's witness to our remembrance from birth to death, at every conflictual era of the pilgrimage of life. The Holy Spirit seeks to bring hope out of despair by the lively alternatives of a deepened and renewed purpose. Man is renewed through the freedom that God intends, for:

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit. Therefore, having this ministry by the mercy of God, we do not lose heart.⁴⁷

⁴⁷II Corinthians 3:17-18; 4:1.

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APPENDICES

APPENDIX A.

"MY 'WHAT EVER IT IS'--CALLING?"¹

I haven't seen a burning bush, nor have I heard any strange voice; so to be honest I'm not sure I have what you term a 'call.' I am here, first to learn and get help myself and then to do 'what ever it is' I must do.

The very fact I am able to be here amazes me and if I had the faith of Gordon (this being in God's will) or the confidence and enthusiasm of Homs; Bettie's age, or the preaching experience of any one in the class, then I wouldn't hesitate to say this is a calling, but I have none of these.

I have always been a proud and satisfied man even though my childhood and adolescent years were rough and they were full of love and understanding. This hasty autobiography is inserted here so you may see how senseless, it seems to me, for me to be here.

During High School it was necessary that I work, therefore, I was granted a half-day's absence from school. By a typical High School popularity contest I was placed as president of the Sophomore, Junior, and Senior classes, therefore, extra-curricular activities took my schooling time and I now lack that education. I joined the Service and soon got married and several years after my Discharge I went into business, which did quite well. My family grew and so did my community obligations. I am a known cabinet and furniture maker, a business man, a Rotarian, church finance chairman, vice-chairman of the Official Board, assistant chairman of Social Concerns, president of various Sunday School classes, counselor for M. Y. F., a part-time college student, a noticed art student and last Fall my family and I were selected as Maryland's "Family of the Year" by the National Parents and Teachers Association. I offer this background to help you and myself believe I am of sound mind, which will get harder to believe later on.

¹Henry Zollinhofer, "My 'What Ever it is'--Calling?" (Paper read to Ministerial Orientation Class, Texas Wesleyan College, Fort Worth, Texas, September 1965).

For two years unrest has plagued me and finally one evening I walked down to the beach and as I stood barefooted in the sand and looked into the sunset I prayed, as I often did. This time I was compelled to kneel, then as I bowed my head I began to cry. I felt the proudness being taken away from me and I felt completely drained of energy, strength or desire. I was completely humble. Then I was aware of the presence of another person. I was afraid to look up. I knew it had gotten dark...I prayed on and gradually a warmth came over me. I even felt warm inside...I felt I was in the immediate presence of God. It started to rain. I got soaked and began to shiver...my strength crept back into my arms and legs. I stopped praying and opened sore eyes to find the sun had set and the moon was out. I walked away from the beach toward the house where a fellowship meeting was having a singing session. No one else was wet. I casually asked about the rain...it hadn't... the ground was dry and so was the beach I had walked across.

APPENDIX B.

The following statement comes from Pope John XXIII as taken from his book Journal of a Soul excerpted by the Los Angeles Times in a special series. These words come from the article dated March 15, 1965. Actually, Pope John wrote these thoughts in 1959, more than a year after his election to the Papacy.

POPE JOHN XXIII

ROMAN CATHOLIC POPE

ROME, ITALY¹

Since the Lord chose me, unworthy as I am, for this great service, I feel I no longer have any special ties in this life, no family, no earthly country or nation, nor any particular preferences with regard to studies or projects, even good ones.

Now, more than ever, I see myself only as the humble and unworthy servant of God and 'servant of the servants of God.' The whole world is my family. This sense of belonging to everyone must give character and vigour to my mind, my heart and my actions.

This vision, this feeling of belonging to the whole world, will give a new impulse to my constant and continual daily prayer: the Breviary, Holy Mass, the whole Rosary and my faithful visits to Jesus in the Tabernacle, all varied and ritual forms of close and trustful union with Jesus.

The experience of this first year gives me light and strength in my efforts to straighten, to reform,

¹Pope John XXIII, "Journal of a Soul," Los Angeles Times, (March 15, 1965).

and tactfully and patiently to make improvements in everything.

Above all, I am grateful to the Lord for the temperament He has given me, which preserves me from anxieties and tiresome perplexities.

I feel I am under obedience in all things and I have noticed that this disposition, in great things and in small, gives me, unworthy as I am, a strength of daring simplicity, so wholly evangelical in its nature that it demands and obtains universal respect and edifies many. 'Lord, be always my strength and the joy of my heart. My God, my Mercy.'

The welcome immediately accorded to my unworthy person and the affection still shown by all who approach me are always a source of surprise to me.

The maxim 'Know thyself' suffices for my spiritual serenity and keeps me on the alert. The secret of my success must lie there; in not 'searching into things which are above my ability' and in being content to be 'meek and humble of heart.'

APPENDIX C.

"CALLED TO BE SENT"

The following statement is from newly commissioned, Methodist, medical missionaries whose decision to go to India came from a firm conviction that God called them.

ROBERT AND BARBARA WHITE

MEDICAL WORK

INDIA¹

God first called me in 1948 at an MYF National Convention in Cleveland, Ohio. I turned the call down, for I had other things that I wanted to do with my life, such as go to medical school, have a nice home and practice, and settle in the western United States which I loved so well.

Fifteen years later--after I had most of these things and was nicely settled in practice in Montana--God called again, and this time he meant business. He wanted all of my wife and me; he wanted us to be totally committed to him and his will. After much struggling, we gave our lives to him and now are going to Madar Sanatorium near Ajmer, Rajasthan, India, where I will be doing part-time hospital work and the rest of the time taking a Mobile Health Clinic to about 75 villages.

My wife will be working in the local Hindi-speaking Methodist church and later doing some educational work. Our three young children will be enrolled in the local school. We have truly experienced the 'peace that passes all understanding' since our decision to enter full-time Christian service. It is our feeling that God truly calls each of us to some task--at home or

¹Robert and Barbara White, "Called To Be Sent," Christian Vocation Guide, (February 1965), p. 3.

abroad--and that the Christian's main responsibility is to be obedient to God's will.

The following statement is from a newly commissioned, Methodist missionary whose desperate searching for meaning in life led her to answer a call to Christian service.

MRS. ORPHA KING

HOSTESS

SINGAPORE²

Five years ago my husband died and my whole life changed. I was lonely and worked hard doing all I could to fill the day. I was desperately searching for something to give my life meaning again when the call came from New York, 'would I be interested in the job as hostess for the Woman's Division of Christian Service in Singapore?' To me this was an answer to prayer, a way to be a useful person again. One year after I became a widow I sailed for Singapore where I've had three years of full life.

I do not preach or teach, but I feel that my witness is just as important. My job puts me in a place where I can witness to and work with other cultures through the church, YMCA, and other agencies.

Also, being advisor for a young adult group has taken me into the homes of Buddhists, Hindus, and Moslems.

It was a very rewarding job, making me feel that I could really put my life to work for God.

The following statement is from newly commissioned, Methodist, national missionaries who came to feel that in no part of the world are we confronted with as great a

²Orpha King, "Called To Be Sent," Christian Vocation Guide, (February 1965), p. 4.

challenge as can be found in work with emotionally disturbed children in a child-care institution in the United States.

GARY AND VERNAGAYE SULLIVAN

SOCIAL WORK

UNITED STATES³

The call to mission has been no sudden experience for either of us. It has been a growing awareness of people in economic, social, emotional, and spiritual poverty in our society, and a belief that we possess talents through which God can work to meet a part of this need.

Through our particular fields of social work, drama, and tutoring, we believe that we can witness to God's love revealed in Christ to these children and to the community in which we live.

The following statement is from newly commissioned, Methodist missionaries who after years of preparation in college and in seminary believe they are now ready to begin their work in the Liberian Methodist Church.

TONY AND KARIS FADELY

CHRISTIAN EDUCATION

LIBERIA⁴

How do you know what to do with your life? I (Tony) began college with high resolve to become a science teacher, a profession of service to man. But growing

³Gary and Vernagaye Sullivan, "Called To Be Sent," Christian Vocation Guide, (February 1965), p. 2.

⁴Tony and Karis Fadely, "Called To Be Sent," Christian Vocation Guide, (February 1965), p. 3.

dissatisfaction with my work and a deepening sense of God's calling led me to realize that this choice was not right for me. To clear the confusion of my own mind so that I might more clearly hear God's call, I dropped out of school for a year. Working in a factory freed my mind for a deeper study of the Scriptures and for looking at the possibilities for 'full-time Christian service.' Late in that year, a Christian Vocations Conference helped me come to a new understanding of God's purpose for me in serving my ministry as a missionary in overseas service.

This understanding of my purpose for living is based on the conviction that Jesus Christ is at work in all corners of the world bringing men to God and fullness of life through the presence and power of the Holy Spirit. The calling I have heard has come through the gospel and the cries for help from needy human beings. It is a calling that asks me to give my life in service to God and man as a witness to the living presence and lordship of Jesus Christ.

After marriage the purpose became a shared one and after the years of preparation in college and in seminary we are now ready to begin our work and service in the Liberian Methodist Church. Somehow the original sense of teaching has taken on new and deeper meaning and our field of Christian education will be one of service, we hope, to both God and man.

The following statement is from newly commissioned, Methodist missionaries who share their sense of call and the expression of Christian Vocation in their occupational choice within the mission of the church.

BILL AND NORMA MATTHEWS

RADIO DZCH

PHILIPPINES⁵

⁵Bill and Norma Matthews, "Called To Be Sent," Christian Vocation Guide, (February 1965), p. 1.

Ears to hear remain empty without a voice that speaks.

Possession of the word of life thrusts the church of Christ into mass communication. Christian radio seeks to develop a climate of understanding within culture.

By its immediacy to the lives of people, radio creates opportunities for the action of the Holy Spirit to break into the personal history of people and transform their existence. In the Philippines, radio becomes a visiting pastor to reach remote prospects for Christian commitment with a word of truth.

Training in radio and theology, service in the local church, abiding conviction of the importance of communication for Christian witness, opened our spirits to offer ourselves to the mission of the church.

The following statement is from a newly commissioned, Methodist, national deaconess who is doing church and community work in the United States.

MARGARET L. HICKS - DEACONESS

CHURCH AND COMMUNITY WORK

UNITED STATES⁶

Hearing the words of Christ when he said, 'Whom shall I send and who will go?' I heard myself say, 'Here am I, Lord, send me.' That was many years ago, or so it seems now, when I first felt Christ call unto me. When he said to me, 'Will you follow me? and be obedient?' I am sure I said, 'Yes,' but it was only through living my life that I began to realize what Christ had meant. For the path led through the Valley of Death--for my parents; it led through separation of my immediate family; change from rural to city life; but also it led through the Valley of Joy--new family

⁶Margaret L. Hicks, "Called To Be Sent," Christian Vocation Guide, (February, 1965), p. 2.

ties; better educational opportunity; 3 years of wonderful experiences in the USAF as a WAF (Woman's Air Force); the challenge to witness for Christ at all costs; opportunity and courage to finish college in 1964; and then the opportunity to witness through my job as a church and community worker here in the Wayuga Fellowship, Central New York Conference.

Being commissioned a Deaconess was my way of channeling my life in serving in the U.S.A., realizing that our mission must begin at home as well as in the countries of the world. I have found that all my past experience has given me a storehouse of supplies for the work in which I am now engaged for Christ.

I work as a resource person for the entire program of The Methodist Church and my job is similar to that of a director of Christian education. Also I am involved in the daily lives of the members of the churches which I serve--helping them to relate their Christian principles to all of life. I too must continue to learn daily as do members of the 11 churches in which I serve. To stop learning is to die, but to live is Christ, and I personally have no life but life in Christ, and I could never be effective in service for others if I had not Christ, for life would be empty and meaningless.

APPENDIX D.

"CREATIVITY DOESN'T DECLINE WITH AGE"¹

The ability to be creative does not necessarily decline with age. History and present-day events and personages disprove this myth. Michelangelo, Titian, Toscanini, Freud and Grandma Moses were not exceptions. There are equally creative persons in their 70s, 80s and 90s about us everywhere. Picasso, Stravinsky and a 91-year-old woman surgeon are very much active.

Good health may help a person be creative, but illness is not necessarily a handicap. Many musical and literary masterpieces, inventions, business enterprises, medical advances and even empires were created by persons who were severely crippled or chronically ill.

Creative persons, regardless of age, recuperate from an acute illness or surgery more quickly than persons similarly afflicted but who have no particular interest in life. When an elderly United States senator broke his hip recently he reported to work two weeks later. A much younger man with a similar fracture might have stayed away from work for months.

The person who has a zest for life has a better chance of living a long life. He has the capacity and will to overcome physical and emotional obstacles that would stop younger persons who do not have a creative drive.

¹H. L. Herschensohn, M. D., "Creativity Doesn't Decline with Age," Fort Worth Star Telegram (December 15, 1966).

"...the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth."

John 4:23-24.

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